

Muslim Saints of Hyderabad



Translated by
 Mohammed Abdul Hafeez, B.Com.,
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid Eldin Attar)
 & Hasth Bahist
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Published by

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My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realise that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records has absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World

Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English

knowing persons and on their website.

The link is as follows, which showing author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

[www.google.co.in/webhp?
gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez](http://www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez)

This is the Official site of Iftekhari silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

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The Verse Fateha (The opening)

It is difficult for Your praise and it is hidden Your virtue in all
 You are visible there in all and You are there in everything
 For every particle, You are created from the beginning to end

You are Sustainer of all not in this world, but in another world
You are Lord of the worlds and you are forgiver of the worlds
You are kind to all and Your kind favor is there for all persons
Those who are pious then You are merciful to such persons
Your special favour is there for them and You are kind to them
You are the owner , everyone settle deeds on judgment day
In your hands is a penalty and a prize and you are the owner
All our worships are for Your sake, oh Lord of the two worlds
All slaves belong to you from the origin, if he is big or small
For all our needs you are essential and Your personality is kind
You give all one who calls you as You are a kind helper to all
Guide us such right path now, on which path who went away
With Your graces and all passed away on such path indeed
But there will be no such way never, which is ignored by You
So who lost and misguided on such way due to your anger
This is the prayer of your slave and its is request of your lowest
Accept the prayer of Sahwi as you are an owner of two worlds

Translated by

Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’

(The Tadhkirah al-Awliya of Farid al-Din Attar)

and ‘Hasth Bahist’

Email : hafeezanwar@yahoo.com

Hyderabad, India.

Preface

In this book translation of episodes from Urdu language are added from the old books of Hyderabad . These episodes have been taken from the old books of Deccan (South India) and in which there are available some great achievements of the Sufi saints of Deccan, which are not yet known to the public are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will starts reading its first page of the book and will not stop reading till they will reach this book’s last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of holy saints who were passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is a small one but it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about these great pious personalities of the Deccan (South India) area is not only it is difficult but it is very hard task as they did many great endeavours by writing Islamic books as well as for the preaching and propagation work of Islam in Hyderabad and around Hyderabad region and there were no such personalities during their time.

In this book the first episode of Hadrat Khaja Bande Nawaz Gesu Daraz of Gulberga is added and his brief introduction is as follows.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Khaja Sahib was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time.

In this book there are available brief biographies of holy Sufi saints and one episode about Hadrat Tipu Sultan and one episode about Queen Hyat Bakshi Begum of Golconda Kingdom and one episode the album of Bider is added in it. The readers will find interest in reading this book

due to the positive information and great details of some Sufi saints who had arrived in Hyderabad in the olden days when there was no light of Islamic religion was available at that time in Hyderabad and around Hyderabad region.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Kindly note, I have added episodes in this book and these episodes have already been published on many international websites and these episodes are very famous and popular among its readers due to their importance for the coverage of the details of events and information therein.

Mohammed Abdul Hafeez, B.Com.

Translator '*Muslim Saints and Mystics*'

(*The Tadhkirah al-Awliya of Farid Eldin Attar*

& *Hasth Bahist*, Hyderabad, India

Email : hafeezanwar@yahoo.com

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

Owaise of Qarni
113k - adobe pdf - view as html

On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

‘Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction.

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and it translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,

David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,

I have received the RTF file.

Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor of the web site

below. Mr. David E. Rosenbaum's publication note about the entry on Owase of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owase al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owase al-Qarani.

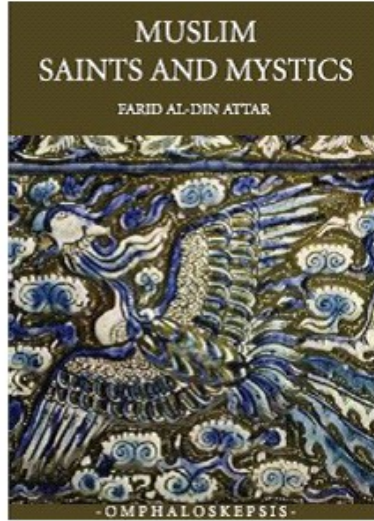
=====

2. Owase of Qarni (PDF)
 will create 70,000 angels same as Owase of Qarni
 (Clone) and when ... Owase of Qarni told him to stay
 there and he went away and ...
www.omphaloskepsis.com/ebooks/pdf/Owase.pdf - 113k -

View as html - More from this site –Save.

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the [Ilahi-Nama](#) (The Book of God).

[Muslim Saints and Mystics](#) is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [Owaise al-Qarani](#).

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book *Tadhkirat Al-Auliya* (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special

note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. The Muslim Saints of Hyderabad-Amazon.com
3. Gulzar Auliya- Amazon.com
4. Kashaf-ul-Asrar- Amazon.com
5. Bahar-E-Rahmat. - Amazon.com
8. Hasth Bahist - Amazon.com
9. 400 kid books - Amazon.com
10. The 100 names of Madina city- Amazon.com
11. The Muslim Saints of of Bider - Amazon.com
12. The Muslim Saints of of Bejapur - Amazon.com
14. Tadhkirtal Auliya (Muslim Saints & Mystics) -Amazon.com
15. The biography of Hadrat Syed Shah Ghulam Afzal Biabani-Amazon.com

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.



Muslim Saints and Mystics

Translated by
Mohammed Abdul Hafeez

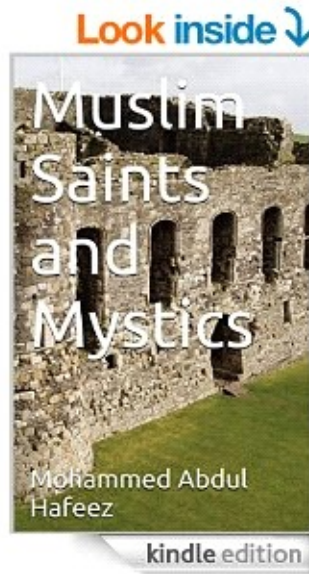
Muslim Saints and Mystics

Episodes from
the Tadhkirat al-Awliya
of Farid al-Din Attar
(Supplementary Version)

Translated by
Mohammed Abdul Hafeez

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail : asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar
 (Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed for the general public and other learned persons of knowledge of saints and mysticism that the biography details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu. We realise that this will be disappointing to you. However, *we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records has absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.*

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah

Records Management Team

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The Bio links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani, who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad. We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad, Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions. 1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems_____

Please find my 3 poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these Poems in this book.

The Taj Mahal
In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moon light

Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory
 Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame
 When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land

So, We should not worry Allah is great and known.
By Mohammed Abdul Hafeez, B. Com.

The author wept too much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014. When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet.

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi

master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things. 1. He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the centre of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics*' was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A. and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman

2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my

father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Kazipet Dargah Sharif (shrine) with great fame and good name my granddad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places but my grand mom stayed in the big lonely house with her maidservant as she never think to leave the place of his great Sufi master . Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot but due to her great love for the great Sufi Center at Kazipet upon her death we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate

administrator Sheikh Dadan was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there. The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post. It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.” So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘Lemat Biyabani’ by Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hazrath Mashooq Allah R.A from

above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

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1.The brief biography of Hadrat Khaja Bande Nawaz Gesu Daraz Gulberga



The political background.

During the early 20 years of the 14th century the Khilji kingdom of Delhi met its down fall but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he was the greatest king and successful administer and as well as he was a powerful ruler of the kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.1. Economic reforms.2. Organization of state.3. Corruption.4. Price control of the essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that “The general persons of the kingdom were in a condition of great comfort and happiness.” In the year 1320 A.D. the ruler of Dabulpur Punjab’s governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi kingdom and the great historian Ziauddin wrote about him the following details in the history book of ‘Feroze Shahi Kings’ which are as follows. “ Allah made his personality wonderful and strange in the mankind due to the following reason.”1. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius sultan but he was taken many wrong and useless decisions which brought many bad and dangerous results in the kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah who was Amir (governor) of Deccan (South India) and he declared his Bahmani kingdom in the Deccan (South India) and in this way the rule of Bahmani kingdom was started and he made the capital of his kingdom

as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq's grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.1. Basic teachings and practical knowledge of Islam. 2. Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress.1. Reading of books of Sufi Saints.2. Explanation work of the Sufi Books.3. Importance was given to the ethics.4. Teaching of Arabic language.5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence' of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibn Arabi were reached in India but there was progress of

discussions in this matter and also there was an explanation of his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal Haq*' ('I am the Truth') there was *Fatwa* (a religious proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqah* (Islamic Jurisprudence) and for this reason Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hijri. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422

A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasiruddin Chirag Dehlavi was awarded him the title as '*Gesu daraz*'. Sultan Muhammad bin Tughlaq once transferred his capital to Daulatabad (Dewgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Daulatabad then Khaja Saheb came to Daulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hijri and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great master Nasirddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Delhavi.

In Delhi.

On the death of his father his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab.

Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (palki) and pained him severely but he did not disentangle them for love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz*".

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam. As per his mother's instruction he was married at the age of 40 years. The details of his sons and daughters are mentioned as follows. 1. Two sons. 2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members reached to Doulatabad.

During the above long journey of many days many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort

in which he had spent some time there but due to some difference with the sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well writing of Islamic books and he was died on 16th Ziqad in the year 825 Hijri. He advised his disciples to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja sahib authored many books so in this matter it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq*' that he has written 125 books. In the book '*Sair Mohammed*' it is mentioned 36 books and in the book of '*Tariq Habibi*' 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them. 1. Knowledge of exegesis of Quran. 2. Traditions of Allah's last prophet. 3. *Fiqah* (Islamic Jurisprudence). 4. Kalam (speech). 5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*, *Tafseer Multaqat*, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin*' for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali*' and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-Majeed

Multaqit

Havashi Kashaf

Shairah-e-Mashareq
 Shairah Fiqah-e-Akbar
 Shairah Adab-Ul-Murideen
 Shairah Ta-arruf
 Risala Sirat-Ul-Nabi
 Tarjuma Mashareq
 Ma-Arif
 Tarjuma Awarif
 Sharah Fasoosul Hukm
 Tarjuma Risala Qerya
 Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings. In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.) 2. *Murid* (disciple).

His sayings.

“The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the *Peer* can see him in the heart of his *Murid* (disciple) and about this relation Khaja Sahib has explained further details that the sun’s reflection is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like *Murid* (disciple) and if the wall is kept near the water then the sun’s reflection will be there on the wall due to the nearness of the water.” Khaja Sahib has given much importance to the following things. 1. *Tazkia Nafas* (purification of mind). 2. *Tawajha nam* (attention). He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things. 1. Less eating. 2. Less talking. 3. Less sleeping. 4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says *maraqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *maraqaba* (meditation.) is like *sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib's teachings. The further explanation on this matter is as follows. "The reason of creation (*takhliq*) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If there will be no love then there will be no uproar in the rivers. If there will be no love then there will be no rain fall. If there will be no love then there will be no growth of verdew (Sabza). If there will be no love then there will be no large number of animals. If there will be no love then there will be no status of eloquence. If there will be no love then nobody will worship Allah. If there will be no love then nobody will watch the grace of Allah."

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse 15 is about prophet Yahiya (peace be upon) and its translation is as follows. "15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) "

In the light of the above verse there is an importance of following three days. 1.Birth.2.Death.3.Day of judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1.3rd day.2.7th day.3.40th day.4.6th month.5.One year. Allah's last prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for

them. As per above mentioned verse and as per the above tradition of Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1.Death. 2.Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation.

The Salik should be careful about the food and so it should be legitimate.

The Salik should be abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga at the age of around 76. Firoz Shah Bahmani ruled over the Deccan during this period. He gave him much respect. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hijr in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).



Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was completed his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion so it became a tradition in the shrine for the arrangement of the Jhela ceremony (flower bouquet) which will organize one month before the Urs (death anniversary). Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfilment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).



People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa`dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in 'Siasat Urdu daily' Hyderabad dated 2nd October 2012.

Translated by

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2.Tipu Sultan.



Tipu Sultan's summer palace at Srirangapatnam, Karnataka.

This chapter only describes the death scene of Tipu Sultan, the tiger of Mysore. It does not cover his other great successes and war victories which he fought bravely against the British kingdom. The red flag on his tomb, over his grave in Srirangapatnam reminds everyone that the tiger's life of one minute is better than the jackal's life of 1000 years. The future generations will remember this great martyr, who is still living in the hearts of the people and will remain in their hearts always, as the martyr never die and remain alive always. It is said that there is a divine help and food available for them. Due to such greatness and martyrdom, daily great number of people are visiting his grand tomb to shed their tears and to pay respect and tribute to this great warrior of the world history.



Tipu Sultan reached the door of the Fort of Srirangapatnam with his bodyguards and troops on 4th May 1799 for the fourth Mysore war. Due to his appearance there was a great encouragement to his soldiers who were fighting inside of the north gate and outside of the fort walls. They attacked with great force on the army of the enemy. The Sultan got down from his horse and joined the first line of the military group. Immediately he was in the middle of many Mysorean military groups, safe and protected. The soldiers were fighting without the care of their lives. By this time the British army had occupied their positions on the fort walls. The firing from the upper side was causing difficulties to the soldiers of the Sultan who were fighting on the ground.

The officers who were treacherous were absent from duty on that front, but this was not a problem for the soldiers of Sultan because the leader of their respect and freedom was with them. They forgot that the enemy had finished his journey of weeks and months at the shortest possible time and they had entered Srirangapatnam due to the misdeeds of treacherous. So, it was not war but it was a treachery against the brave pillar of India, who stood against the colonial powers in India when all the local rulers had supported them. The soldiers of Sultan forgot that there was a rain of bullets on them and they also knew well that their great leader, who showed them the great way in their lives for freedom and respect, was at the door of the death. The sultan was wounded severely. The wounded soldiers of the Sultan were feeling happy with their wounds on their chests. They were watching the brave face of the

death. The blood of the Sultan was falling on the soil of Srirangapatnam. When the second bullet hit the Sultan there was weakness in the face of the tiger of Mysore, but he was still fighting bravely and many of his soldiers were also fighting with him without caring for their lives. In the trench there were a large number of dead bodies of the enemy. Thousands of British soldiers , who were wounded severally, were dying. The firing from two sides of the walls of the fort was very severe. Regarding the Mysorean soldiers, the number of death crossed thousands. When the condition of Sultan became very serious due to wounds, then his bodyguards told the Sultan, “His Highness; now there is no other way except to surrender ourselves to the enemy?”

The Sultan replied, “No, for me the tiger’s life of one-minute is better than the jackal’s life of 1000 years.”

After some time, the Sultan and his officers rode on their horses and the Mysorean soldiers followed them. But when they reached the northern gate of the Fort they saw that some of the positions were in the control of the British enemy. A large number of soldiers, children, older persons and women were trying hard to go out of the Fort, but the British were pushing them inside the Fort with their guns and were forcing them to go to the backside of the Fort. When they saw the Mysorean army coming towards the gate, they started firing them. The firing was also started from the walls of the Fort and a bullet hit the Sultan’s horse. It died on the spot. The Sultan fell on the ground and his turban also fell on the ground near him. But the Sultan was very brave, he tried and with great difficulty he was making himself stand when suddenly a bullet hit his chest. He fell on the ground again.

A British soldier tried to open the belt of his sword but the Sultan was still alive and he did not allow the soldier to take out the sword. It was an insult to the Sultan. He fought bravely and hit the soldier with his sword with his full force, but the soldier opposed to his gun. The Sultan’s sword hit the gun and it broke into two pieces. That soldier then raised his gun up, pointed it towards his head and made the fire. The sun of Mysore, who had shown the beautiful stages of freedom to the people of Mysore, had set. After three hours of sunset the British army captured

the city of Srirangapatnam and its Fort. The army of Hyderabad then entered the city under the command of Mir Alam. Inside the city, there were dead bodies of about 12 thousand soldiers in Mysorean army, but the success of the British and the Nizam's army was incomplete, because they could not find the dead body of the great Tipu Sultan. They searched each and every corner and place of the palace. With the help of treacherous they searched the houses of the faithful soldiers and friends of the Sultan. The young prince was frightened. The wounded and helpless persons were asked about the Sultan. The soldiers of the Sultan who were on the different fronts were also asked about the body of the Sultan but they could not reply in this matter.

The soldiers who had seen their Sultan falling from the horse on the ground could not reply them correctly even though they were offered money and wealth. Some of the Sultan's soldiers thought that the Sultan was alive and was under the pile of dead bodies. They waited for the proper time to take out the Sultan of it. Others thought that he was dead but they did not point his dead body so the enemy could not find his dead body. There were rumours that the Sultan was dead and his faithful followers had taken away his dead body.

Some believed that Sultan had not died but he was wounded and disappeared and will come back again. He had left Srirangapatnam after the first attack between British and Hyderabad army troops and had reached prince Fateh Haider. He will make his head quarter at Saraya or Chital Drug and will continue his attacks from there. These news not only created confusion among the army troops of the British and Hyderabad but also to the treacherous who had sold the freedom of Mysore for the promises of land and wealth from their foreign lords. They were very much worried about their future when they had seen the fate of Mir Sadiq and Moin-ud-Din.

In the midnight, Mir Qamar-ud-Din, Pornia, and Badar-Uz-Zaman was sitting in front of the palace of Sultan and were talking with an English army officer. Some soldiers were around them and were holding torches in their hands. At that time Mir Nadeem came over and cried, "Now I got the correct information about Tipu Sultan that his dead body is there

in front of the north gate of the Fort under the pile of other dead bodies. So please follow me up to there.” All of them followed him and they reached that place where there were many dead bodies. On the order of British officers, all dead bodies were checked one by one. When they were doing so, one English soldier touched the hand of a corpse when his hand hit with some hard metal and the turban from corpse head had fallen down. The black long hair covered the face were open. The English soldier explained the details to his officer. When they brought the torches closer, they found a woman’s corpse who was wearing golden bracelets on her hands. They found another woman’s corpse, which was badly injured with many bullets. Paranoia took the torch from the soldier, carefully watched that woman and recognized her. The English officers asked him, “Are you able to recognize her?” Pornia said, “Yes, she is an orphan Hindu girl and her father was died in the last war. The Sultan had adopted her as his daughter.” “And who is another woman?”, asked English Officers. “I do not know about her. May be she belongs to the royal family.”, replied Pornia.

After some time all the corpses were checked. When they saw the body of Sultan Tipu they were silent. The sultan’s dress was full of bloodstains but his face was full of grandeur and grace. In his hand was handle of his broken sword and his dress was same like his other army officers but his turban was different from others. Sultan’s turban fell down from his corpse. Badar-uz-Zaman had taken that turban. One English officer asked him, “Is this Tipu Sultan?” Mir Qamar-ud-Din replied in a low voice, “Yes, congratulations for the victory.” One English soldier cried, “He is alive.” So some persons pointed their guns towards the body of Tipu Sultan.

One English officer came forward, checked the pulse of Sultan, put his hand on the chest of Sultan and said, “He is dead.” Badar-uz-Zaman looked at the Sultan’s turban, touched it to his eyes with great respect and said, “We are his murders and not all of you. We had murdered him and our coming generations will put flowers of respect on his grave.” The English officer told Qamar-ud-Din that they are grateful to him and asked him to make arrangement to send the corpse in palanquin (Palki)

to the palace. He informed General Harris. After some time there were slogans of victory from all the corners of the Fort and with great joy and happiness the English soldiers moved into the houses of Mysorean people for plundering and looting. The other groups of the British army, who were searching the Sultan, also followed them in looting and plundering the people's properties and killing the innocent men and women. That night turned into a black night for the inhabitants of the Mysore city. There were cries from thousand of daughters of this nation but there was no reply to it.

Due to the misdeeds of Mir Sadiq and others, all such things happened. The mother who had nourished with her milk to Mir Sadiq, the treacherous, was also ashamed. No house of Srirangapatnam was safe and secure from the brutality of the English army. The treacherous, who had helped Mir Sadiq, Pornia, Qamar-ud-Din and Moin-ud-Din were then thinking that they had not only sold away the freedom of Mysore but also they had sold the respect and value of their daughters and women. The soldiers of Sultan killed Mir Sadiq and Mir Moin-ud-Din before they received their reward of treachery from their foreign lords. Their souls must be watching the misdeeds of British army doing wrong in their houses for whom they had made the way of entry to the city of Srirangapatnam. Their daughters and women were in distress condition due to the misdeeds of the drunkard soldiers. Those women cried and appealed as follows. I am the wife of Meir Sadiq. I am his sister.

I am his daughter. This is the house of Meir Moin-ud-Din and he was a friend of Lord Wesley. General Harris knew him very well and you can see his corpse in the other room. The people had killed him because he was a friend of the British army, so you should not do harm to the families of the faithful persons in East India Company and to the daughters and women of the nation. I am the son of Meir Moin-ud-Din and these are my sisters and this is my wife, please take me to General Harris. But there was no reply from the soldiers except they laugh and cruel misdeeds. The soldiers of Sultan's army, who were disappointed with the result of war, started protecting their houses against the cruel

deeds of the British soldiers who were drunk and were very busy in the
evil deeds



The mausoleum housing Tipu Sultan's tomb . Tipu Sultan 's flag is in the
foreground

of looting and plundering. There was a stream of blood in the streets and
bazaars of the city.



The mausoleum of Tipu Sultan at Srirangapatnam. Tipu Sultan's grave is adjacent to the graves of his parents.

On the next day, at about four O'clock, the Sultan's funeral procession started and was followed by prince, officers and four companies of the British army. The faithful wounded soldiers of the Sultan and other persons were ahead and were holding the sultan on their shoulders. There were lots of fear and terror in the city due to looting and plundering which took place at last night. Streets and bazaars were vacant. When the funeral procession left the Fort all men, women and children from all the communities joined it with a heavy heart. On the way the number of people increased and their fear and terror decreased gradually.

They were considering themselves as the most unfortunate people and were thinking that the Sultan's corpse is their guard. The men of Srirangapatnam wept loudly and women untied their braids in the grief of the Sultan's death. When the funeral procession left the Fort, the wind was very slow at that time and there was too much humidity in the atmosphere. The people were watching a dangerous storm on the horizon. After some time a black storm covered the entire sky. When the

procession reached Lal Bagh and the Qazi finished the funeral prayer, the corpse was placed respectfully in the grave. At that time there was severe thundering in the sky. People were very afraid of it. The British army was ordered for the gun salute but the sound of the guns was not heard clearly because of the thundering of clouds. It seemed that the sky was making ‘arrangement’ to welcome the soul of great Tipu Sultan.

The darkness in the atmosphere and the thundering of lightening increased and due to this the houses and doors started shaking in the city. General Meadows, Major Beatson and Ellen had described this black storm in their diaries in which they had written that lightening had fallen on some parts of the city of Srirangapatnam as well in the British army camp of Bombay in which two soldiers were dead and a large number of soldiers were severely wounded. The treacherous, who were in the procession under the custody of the British soldiers, were very afraid of this. Immediately after the funeral started the heavy rain and the streets and bazaars of Srirangapatnam were full of water. After some time some officers and soldiers of the Mysorean army noticed the flood in the river Kaveri.

An old army officer wept loudly and said, “I have not seen such a flood in the river Kaveri in the first week of May ever in my life. Oh! Treacherous of Mysore, you should have waited for one more day as the God was willing to help us but you have missed that chance. On that day if you had not opened the doors of Srirangapatnam then we could have defeated the enemy without wasting our single bullet.” He then said, “Oh! My friends, for this day the Sultan was waiting. How unfortunate we are that the clouds which would have witnessed our success, they are washing the tears of our defeated soldiers.”

Reference: from: Nasim Hijazi’s Urdu novel ‘Aur Talwar Toot Gai’.

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3.The biography of Hadrat Mashooq Rabbani Warangal



There was much share of works which belongs to Sheikh Abdul Quadir Jilani R.A for the propagation and preaching work of Islam and for this purpose he has sent so many of his followers in all directions of the world and after him his descendants also followed his policy and they also left their native places to the foreign lands for the spreading of Islam by preaching and propagation work of Islamic religion .

Hazrat Mashooq Rabbani is one among the seven sons who has left Baghdad many centuries ago for India for the preaching and propagation work of Islam and he was successful there and he has got a great position in India especially in the Deccan (South India). Due to

the presence of seven famous personalities from the chain of Quaderia order and there was much tremendous success and great work was done for the preaching and propagation work of Islam in the foreign lands so for this reason they are called the seven stars.

Chain of the caliphs

1. Abdul Razzaq Hamad Syed Jalauddin Jamal al-Baher Mashooq Rabbani.
2. Syed Shah Abdul Quader Quaderi.
3. Syed Shah Ahmed Quaderi.
4. Syed Yousuf Quaderi.
5. Syed Shah Mohammed Quaderi,
6. Syed Shab uddin Jalwa Ahmed Quaderi.
7. Syed Shah Haider Hilaluddin Quaderi.
8. Syed Shah Emaduddin Quaderi.
9. Syed Abu Baker Tajuddin Syed Abdul Razzaq Quaderi.
10. Sheikh Abdul Quader Jilani R.A.
11. Syed Abu Said Mubarak Maqzumi.
12. Syed Sheikh Sharaf uddin Abul Hasan Ali ibn Mohamed Quraishi Hankari.
13. Sheikh Abu Yousuf Tartosi.
14. Shaikh Abul Fazal Abdullah al-Wahed Tamimi.
15. Sheikh Aba Baker Abdullah Shibli.
16. Syed Abul Qasim Junaid Baghdadi.
17. Sheikh Ziauddin Sirrisahti.
18. Sheikh al-Ajal Maruf Karqi.
19. Syed Imam Mosa Ali Reza.
20. Syed Moosa Kazim.
21. Syed Imam Jafer Sadiq.

22. Syed Imam Mohammed Baquer.
23. Syed Imam Zainul Abidin.
24. Syed Imam Hussain.
25. Syed Imam Hasan Mujtaba.
26. Syedna Ali bin Abu Talib.
27. Hazrat Syedana Mohammed Mustafa (peace be upon him).

Name.

His name is well known and famous as Hammad and his Alqab (epithets) are well known and famous as Jalaluddin and Jamal Al-Bahr but his great fame and popularity are attached with his Qitab (title) of Mashooq Rabbani (The lover of Allah). Hazrat Mashooq Rabbani belongs to 11th direct descendent of Sheikh Abdul Quadir Jilani R.A of Baghdadi.

Genealogy tracing back to Hadrat Sheikh Abdul Quader Jilani.

- 1.Syed Shah Jalaluddin Hammad .
- 2.Syed Hasan Abdul Quadir.
- 3.Syed Ahmed.
- 4.Syed Shah Yousuf .
- 5.Syed Shah Mohammed.
- 6.Syed Shah Hyder Hilaluddin.
- 7.Syed Shah Shabuddin.
- 8.Syed Shah Mohammed.
9. Syed Shah Emaduddin Abi Saleh
- 10.Syed Shah Tajuddin Abi Baher Abdul Razzaq.
- 11.Sheikh Abdul Quader Jilani .

Blessed birth and Education

His blessed birth took place about five hundred years ago on the 7th Ra'jab in the year 896 A.H. in Baghdad city and at that time Turkey

was province under the Baghdad government and the name of the ruler's of Turkey is Saleem. His early education and training have completed under the direct supervision of his father at his house as their house belongs to great knowledge and wisdom and by the age of 12 years he has completed his education and he was becoming perfect in many knowledges. He was memorized the Quran under the supervision of his mother who was also a perfect lady in many knowledges. So when she will used to observe any miracle from any of the her sons so she will used to say them "Baby take rest" and then at that time the boy will suddenly die at once and in this way many of her sons were dead.

Till the age of 12 years there was no miracle was occurred by him and he has completed the education in the knowledge of *zaheri* (manifest) and then his father has granted him saintly dress (*circa*) and *Khilafat* (spiritual successorship) and in this way he was become caliph of his father. At that time city of Baghdad was the centre of knowledge and arts and its population was too much while comparing with the other cities of the world and for this reason it was called as bride of the cities.

His father used to keep himself with him in his *zikr* (remembrance) and recital and practice circles and which was enabled him for his improvement and progress of his (*batitni*) innermost knowledge. Upon the completion of knowledge of manifest (*zaheri*) he was started learning the knowledge of *batani* (innermost) and he has become perfect in the short period of time. When his father will observe any miracle from any of the his sons then he used to tell them "Baby takes rest" and then at that time the boy will suddenly die at once and in this way many of his sons were dead.

His father's name is Syed Hasan Abdul Quader Thani who was perfect learned person and scholar and for this reason large numbers of persons used to come to see him and were become his disciples and they will also used to become perfect in knowledges and will become scholars. He has spent his life on the trust on Allah (*mutakwil*) and there

were large numbers of his disciples and devotees. Whatever he gets by the grace and kindness of Allah so he will use to accept the same.

Journey

Once he was standing in the house building and at that time some ducks and geese were running towards him so he moved his leg and due to this reason one duck was died there suddenly.

The housemaid reported this miracle to the mother of Hazrat Mashooq Rabbani R.A. She was given her instructions that she should not disclose this matter to any other persons and she has begun her preparations to separate him from his father and for the above reason she obtained permission from the father of Hazrat Mashooq Rabbani R.A. He was obtained saintly dress and made a pledge (*Bay'ah*) to his father and left the Baghdad city along with some disciples and followers (*mutaqadien*) and his mother was asked him to proceed direct towards holy cities of Makkah and Madina.

Visit of Madina City

Upon obtaining his parent's permission in the year 912 Hijri. He was proceeded on his journey towards Madina city and at that time when he was sixteen years old. He was visited Makkah and from there he was reached to Madina city and he has stayed there for a period of two years. Along with some disciples and followers (*mutaqadien*) he has covered the journey towards Madina city by day and night travel and was reached towards Madina city. He has stayed in the mosque in Madina city. He was used to visit the prophet's mosque in the morning and evening time to present his *Salam* (salutation) there and some time he was used to busy there in meditation (*maraqaba*). He was busy in Madina city in the following schedule.

1. Meeting with Sufi persons. 2. Meeting with mashaiq (learned persons) and sheikhs (saints).3.Attend the teaching circles.4.Worship.

Hajj

He was residing in Madina city for a period of two years. During his stay in Madina city he visited Makkah city two times along with his some disciples and followers (*mutaqadien*) and was performed the

Hajj and came back from there to Madina city. Once he was proceeding towards Makkah city along with some disciples and followers (*mutaqadien*) and during the journey due to no water availability the caravan persons were faced lot of problems and for this reason all persons were requested his help in this matter. So the Sheikh was asked to remove the silts from one place. So upon removing the silts they found a spring in which clean water was available there. Upon fulfilling thirst and filling the *miskhs* (small water skins) the caravan was started again for their journey towards Makkah city. During the above journey one night there was too much darkness and there was no arrangement of lamps with the caravan. So the Sheikh told them to put water in the small vessels and put the cloth wicks in them and lit them and upon this the wicks were lightened like the torches (*mashael*).

During this journey one person's camel was dead on the way and its owner was poor person and he was depended on the camel only. So with his great grief he was requested the Sheikh's help in this matter and due to the Sheikh's prayer the camel has become alive. During this journey son of Hazrat Shah Kamal Darwesh was dead suddenly so Shah Sahib has explained the details to the Sheikh in this matter and he was requested the sheikh for his help so he prayed in this matter and the boy has become alive due to kindness and grace of Allah.

Title Mashooq Rabbani

One day he was present in the mausoleum of holy prophet after the morning prayer and for longtime he was busy in the meditation (*maraqaba*) there and returned back to his mosque where he was residing. And in the same night he was come to the mausoleum in the late night time and requested the servants to open the lock of the mosque of the prophet but they were refused to open the door of the mausoleum against the rules and regulations in the late night hours.

So the Shaikh told them that he was asked to be present in the mosque so they should open the door. They have told him that they were not able to open the door. So then if he wants he should open the door himself and get into the mausoleum. So the sheikh called “ Ya

Jaddi, Ya Jaddi (Oh: grandfather, Oh : grandfather) so the door was opened automatically and there was came a reply from the mausoleum “ Ya Waladi, Ya Waladi” (Oh : my son, Oh : my son). So he opened the door and he was entered into the mausoleum and he was there up to morning time in khilawat (sitting in solitude) and after morning prayer he was coming back to his mosque and he was granted saintly dresses and was taking a pledge (*bay'ah*) from his disciples and followers (*mutaqadien*) and was given the caliphate to the following persons.1.Hasan Bin Ahmed. 2.Shaikh Kamal Darwesh.

He was informed all his disciples and followers (*mutaqadien*) that from *Samadiat* (from Allah) he was granted title ‘Mashooq Rabbani’ (the lover of Allah). So When he was reached Madina and there he was granted the title (*qitab*) of Mashooq Rabbani (the lover of Allah) due to the kindness and nobility of Allah’s last prophet and he was asked to proceed visit Deccan (South India) for the preaching and propagation work of Islam in that foreign land .So asked the disciples and followers to start preparation of the journey. So Shaikh Kamal Darwesh was started the preparations of the journey and Hasan bin Ahmed was left there and who was famous for his miracles and revelations and his grave is available in Madina city.

Journey of Deccan (South India).

The next day after the above event he was started on his journey towards the Deccan area. In the year 916 Hijri Or 917 Hijri. He was reached in the Warangal city along with many of the disciples and *Darwesh* persons during the period of Sultan Quli Qutub Shah who was the ruler of the Golconda kingdom at that time. During his long journey there were many miracles and revelations were happening and for this reason many persons accepted the religion of Islam and they were becoming his disciples and devotees and many hundred following persons are included among them.1.Holy persons.2.Ahle Allah (saints).

3.*Majzoob* (one lost in divine meditation).

There were seventy or eighty elephants with him and they were also reached Warangal and on them the luggage of followers and *Darwesh*

persons was loaded. During his journey in India due to his miracles the landlords used to offer him elephants with chains due to their devotion.

During his journey from Madina city to India by ship there was strong as well as heavy storm so the ship was in great danger condition so all passengers were disappointed from their lives and were requested the Sheikh to pray in this matter . Upon his prayer the storm was stopped and the ship was reached safely to the seaport. When he was near the Deccan area one landlord came to visit him upon hearing his miracles and favours and was brought to his blind son before the Sheikh and was requested him for his prayer in this matter. So the Sheikh has prayed in this matter and put his palm on the blind boy's face and the boy was recovered, his sight immediately and due to this miracle the whole family members of the landlord were accepted the religion of Islam.

During this journey there was heavy rainfall and the Sheikh and his devotees were far away from populated (*Abadi*) area so the Sheikh asked them to mark on the earth around them so they did the same. For this reason there was heavy rainfall around them but the caravan of holy persons was not suffered by the heavy rainfall in the line marked area of the ground. During the journey there was a river so it was very difficult to cross it. So the sheikh was entered into the river on his horse and for this reason the river was stopped immediately and there became a way for all of them so the caravan persons were passed the river safely and they also proceed further by walking on the water due to the Sheikh's miracle. When the local landlord came to know the above details of the Sheikh's miracle he was become Muslim and offered him many gifts and presents. At that time the Lodi king was ruling on the throne of Delhi kingdom.

Stay in Somawarm village .

First he was arrived in Warangal city and from there he was proceeded directly towards Somawaram village which is 16 miles away on the southern side from the city of Warangal and where he was staying there for a period of 12 years on the hillside and he was busy there in the standing position in the meditation of *Anwar Haq* (the lights of Allah). When he came to Somaram village one blind weaver person

visited him upon knowing his miracles and was requested him for his prayer in this matter so he put his palm on his face and due to this reason he was recovering his sight and due to this event many thousand local people accepted the religion of Islam.

One day while brushing his teeth he put his *miswak* (tooth brush) stick in the earth and after some days it was developed and it has become green and after some days it was developed like a tree. The senior persons of Somaram village who were stated that in the year 1338 Hijri the *miswak* tree was available before 40 years in the village and after that it has become older and has fallen down due to the storm. It is well known that the Sheikh's strict instructions were there that nobody should not visit him while he will be busy in the worship unless he will call somebody. Once as per his practice he was busy in the worship of Allah and he was in such condition for some days and so he did not call any person during his period of meditation. For this reason disciples and devotees have become upset and worried in this matter and they were approached his caliph Shah Kamal Darwesh in this connection. So the caliph consoled all of them and he went into the presence of the Sheikh and saw him busy in *Mushada Jamal* (divine elegance) and he was watching of the *Ghaib* (invisible) and for this reason his condition was as follows. 1.Mutagayar (change) 2.Digradon (serious) 3.Haibat (fear)

For the above conditions he could not dare to disturb the Sheikh and was returned back from there to his place and was explained the conditions of the Sheikh to the devotees and disciples and so for this reason he was consoled all of them in this matter. After many days his condition of engrossment (*Muhevat*) was ended and the Sheikh was calling his disciples and devotees and was instructed them to start preparation of the journey to proceed towards the city of Warangal in Deccan (South India) area in India.

Journey of Urs village.

As per the Sheikh's instructions when preparations were ready then the Sheikh along with his caravan of disciples and devotees were proceeding towards Urs village and in the olden days it was known as

Qazipura village. During this journey when Urs village was 6 miles away then the Sheikh took out away his sandals (nalian) from his foot and proceeded towards bare footed with much care and attention and nobody didn't dare to ask the reason in this matter. So the Sheikh himself was asked Shah Kamal Darewsh "Baba Kamal come near to me so that I could explain the facts in this matter." When Shah Kamal went near him so he was asked him to put his head into his armpit and to see and so Shah Kamal was saw many thousand pure souls of martyrs were coming in the large number there and meeting with the Sheikh. So the reason of his bare foot walk of the journey was explained in this way to his disciples and caliph Sheikh Kamal Derwesh. Stay on the mountain of Urs village.

From Somaram village, he was proceeded for his stay in Qazipura village which is five miles away from Warangal city. As per reference from the book "*Miskawat Nabiya*" in which it was quoted reference from the other book "Anwar Aqbar" that Hazrat Mashooq Rabbani R.A. on his arrival in the Urs village from Somawarm village and he was beginning his worship upon the mountain in Hanmakonda village for a period of 12 years. Where there was a Hindu Jogi (worshipper) who was very powerful there in the worship of the idols and he was used to commit many harmful acts and he was used to reside on the mountain which was 4 miles away from Hanmakonda mountain. Due to Sheikh's arrival the Jogi was very upset and angry and due to his ill will the Jogi (worshipper) thrown a big stone on the forehead of the Sheikh by his magic power and which fell near him without any harm and injury to the Sheikh. At that time he was busy in meditation and the big stone was fall near the forehead of the Sheikh and due to the grace of Allah he was stopped the big stone with his finger and his finger impression is still available on the stone and that place is known as Chilla (mark) and that stone is also preserved even today and that big stone was in hanging position due to the Sheikh's miracle and afterwards it was supported by stone and soil. When the visitors used to see that stone and will feel a sense of great peace and satisfaction in this matter.

After failure of the above bad deed the Jogi (worshipper) has become ashamed in this matter and so for this reason he made a big python by his magic power and was instructed the python to kill the Sheikh but when the big python came near the Sheikh but he was stopped the python by the sign of his first finger so for this reason the python become restless and also become fret and fume and could not move further. When the Sheikh was completed his daily recital and practice and he was marked some lines on the back side of python and those lines were transferred upon the mountain stone and still those marks are available on the mountain stone. Due to the above two great miracles the Jogi (worshipper) was accepted the religion of Islam and till his life he was in the Sheikh's service and benefited from his great favours and attention and his stone grave is available at the foot side of the Sheikh's mausoleum.

Stay in Urs village.

After this miracle he was getting down from the hill and was proceeding towards *Qazipura* (Urs) village and went towards the tomb of Qazi Ziauddin who was martyred during the period of Sultan Tughlaq of Delhi kingdom and upon recitation of Fetha (first verse in the holy Quran) he was asked his permission and for the grant of some land to enable him to stay there and upon grant of permission from Qazi Sahib's soul he was decided to settle down there. The Qazi Sahib's soul was told him that his position is like a sun and his position is like a lamp before him. So if he will settle down in this land then the light of the lamp will not be continued in the presence of the sun. The Sheikh was replied him that " Oh : Qazi this is careful thought that my children will perform the formalities of aoud (aloeswood) and flowers in your shrine area. Afterwards the soul of Qazi Saheb congratulated the Sheikh for the place and for this reason the Sheikh was settled down here. He settled down there by permission of Qazi Sahib and he was pointing his final resting place by fixing his staff on the ground which is 150 yards away from the mausoleum of Qazi Sahib.

Qazi Ziauddin was proceeded with the armies of Delhi king Mohammed Bin Tughlaq for the expedition of Warangal kingdom and

died in the war and for this reason that village is known as Qazipura village but due to several Urs (death anniversaries) of Hazrat Mashooq Rabbani R.A. This village was becoming very famous and well known Urs Jagir village .

Marriages and sons.

When the Sheikh was 30 years old then he was married in the year 926 Hijri due to Shah Kamal Darwesh and his disciples and devotees were requested him in this matter and they were insisted him for the marriage. As per reference from the history book of “ Qila (fort) Warangal ” that the Sheikh was married in the year 925 Hijri. and there were his two wives and from them three sons and one daughter were born and out of them two sons and one daughter were died in the early ages because of their miracles. And their graves are available on the left side of the mausoleum of Hazrat Mashooq Rabbani R.A.

The miracles of sons.

One day the Sheikh after morning prayer upon completion of daily recital was entered in the residential building and watched there that his two sons were sitting on the wall with sticks in their hands and the wall was moving like a high speed horse so for this reason he was told that in the childhood to disclose the secrets of fakirs are not good. So he asked his sons to pray *nafl* (supererogatory) prayer after ablution. So as per his instruction they prayed after ablution and they died from the condition of prostration.

The daughter's miracles.

One day his daughter was combing her hairs so there were falling flowers from right side of her hairs and sparks were falling from the left side of her hairs . Due to the above condition he told her “Baby take rest” and for this reason at that time the girl was dead suddenly at once and in this way many of his children were dead. Only one son Hazrat Ghouse Moinuddin of Hazrat Mashooq Rabbani R.A. was survived and from him the lineage is being continued and blessed by Allah for the preaching and propagation work of Islam in the region.

Conduct and character.

He was famous for the following.

1. Haibat (tremendous nature). 2. *Viqar* (dignity)

For the above reasons even big *fakirs*, saints (sahib dil), pious persons used to pay him great respect and honour. But despite this great position and status of tremendous nature (haibat) and dignity (viqar) he was used to be kind and affectionate and love the children and respect the elders and used to convey *Salam* first to all persons. He was kind and bestowed his favours for the following persons. 1. Old persons. 2. Poor persons (*muhtaj*).

He was always kind towards *fakirs* and he will pay them much attention in their meetings. He never visited the house of the rich and wealthy persons. He was used to avoid meeting with rich and wealthy persons. He never returned any beggar without his help. Whatever available he used to give to *fakirs*. He used to behave all persons politely and smoothly. He never talked with anybody harshly. He was perfect in the following. 1. *Halim* (tolerant). 2. Burdbar (patient). 3. Saber (patient). 4. Shaker (thankful).

His condition and status of patience and thankfulness and content was great that despite of three days starvation (*faqa*) he was never disclosed this matter to others and in such condition also if there will be any presents and offerings were received then he will use to give first preference to needy persons and poor persons and after this if there will be some portion left then he use to eat the same.

Physical features.

His height was medium and he had high commanding personality and his body parts were very strong and his color of skin was a mixed of red and white color and his beard was thick.

Dress.

He was used to wear the simple dress which is as follows with patches. 1. Shirt. 2. Lunge (cloth sheet to cover the lower part of the body). 3. Amama (turban). 4. Wooden Nalin (sandals).

General condition.

He was leader of the following persons of his time.

1.Mashaiqin (scholars). 2.Sufi persons.

He was connected with world of spirituality so he was got position and status of love. He was used to present always in the shrine and always busy morning and evening time in the following circles.

1.*Ziker* (remembrance of Allah). 2.*Shagal* (daily recitals).

So for the above reasons the devotees and disciples were rich in the wealth of the world and the hereafter (darin). Many thousand non-Muslims were used to visit the Sheik's shrine from far away places and were used to become Muslims and left cover (infidelity) and its darkness and were entered into the circle of his devotees and disciples.

Wives.

The Sheikh's first wife was dead in the year 940 Hijri. He married another woman but no children were born from this marriage and she was dead before the Sheikh's death. The two graves of his wives are situated on the opposite side of the eastern door of the mausoleum and it was made of bricks and lime was used as mortar. Famous disciples. Among his disciples and devotees there were many Ghouse (one who comes to another's grievance) and Qu'tub (highest cadre in spiritual pivot at axis) and the details are as follows.

1.Shah Kamal Darwesh.

2.Hasan bin Ahmed.

3.Shah Zinda Bhakan Darwesh.

4.Ali bin Abdullah.

5.Zaher bin Waheed.

6.Nasir bin Qasim.

7.Abdul Quader Mohiuddin.

Some of the above persons were buried in the Urs Jagir village and some others were buried in some other places. Shah Zinda Bhakun Darwesh's children are still found in the Urs village and his grave is situated outside of the Urs Jagir village on the way to the Alipur village

in small mosque which was constructed on the small hill and it was made of stone. The writer of the book ‘Biography of Hazrat Mashooq Rabbani’ Mr. Ghulam Jilani Ahmed Taban’s wife belongs to children of Shah Zinda Bhaken Darwesh.

Anecdotes of Hazrath Mashooq Rabbani.

The author of the book ‘*Mishkawāt Nibwa*’ mentioned that the Sheikh was a man of miracles and revelations (*kashaf*). He did many miracles and for this reason it is very difficult and tough task to cover all of them.

The famous miracle.

The Ranga Samudram, which is a very large water tank located on the western side of the Urs Jagir village and which was presented to the Sheikh by a local ruler when he was shown him his great miracle by giving life to the dead horse due to the grace and kindness of Allah. Some more details of this great miracle are available in the list of the Sheikh’s miracles which are available in this magazine. The date of Sheikh’s demise and death anniversary details are mentioned as follows.

Journey to other World.

At the age of 81 years all his body parts were becoming old and not able to function properly and daily weakness and infirmity was started and at last on 16th Ra’jab 977 Hijri. on Thursday, his body temperature has become higher and the condition of agonies of death was started. In the condition of agonies of death the Sheikh was started recitation of Quran and as per tradition, he was completed recitation of Quran orally for two times and on 17th Rajab at the time of 9’ o clock in the morning time and by perseverance and magnanimously and with smilingly he has recited Islamic creed (The Islamic creed is the Shahadah, the proclamation (Lā Ilāha Illā-llāh, Muḥammadun Rasūlu-llāh) and he has left this world on 17th Ra’jab 977 Hijri. It was Friday and upon washing the dead body and the shroud covered with the dead body and the funeral were ready. His son Hazrat Syed Shah Ghouse Moin Uddin and his successor has prayed the funeral prayer after Friday prayer and by

3.00 ‘o clock so the lamp of the guidance was buried and there was a feeling of sadness and grief in the city due to the heavy loss of the great pious personality of Deccan (South India). In this way burial and funeral rites were completed.

As per reference from the book ‘*Miskawat Nibya*’ his date of death is 22th Rajab in the year 999 Hijri and as per reference from the history book ‘Tariq Qila Warangal’ his date of death is 17th Rajab in the year 977 Hijri. The shrine building and mosque were constructed during the period of the Sheikh and the mausoleum was constructed after his death and it is located in the Urs village of Warangal district and it is 2.5 miles away from the Warangal railway station and it is situated on the road side.

But as per the other history records his date of demise is 17th Ra’jab 977 Hijri and the death anniversary usually will commence in the village Urs Jagir on 17th Ra’jab every year. The Urs (the anniversary day) is being performed by the trustees of the shrine every year in the best possible manner for comfort and the best service to the visitors of the shrine. From two places old Gaddi (small fort) and new Gaddi (small fort) the ceremony of sandal is held at the same time. The visitors of the shrine are provided food and benediction on this occasion in the building of one of the Gaddies (small forts) separately. The Sheikh’s children are still available in Urs village. People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 17th day of Ra’jab of Muslim calendar at the famous Hazrat Mashooq Rabbani’s dargah (shrine) in Warangal every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. On every Saturday and Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh’s name .

For the management of old shrine building and for the poor feeding and for the other expenses ,the rulers of Golconda and Asif Jahi Kings (Hyderabad State) were granted some villages to the trustees of the shrine and who were descendents of the Sheikh . First of all Sultan Quli

Qutub Shah of Golconda kingdom in 1095 Hijri was granted Qazipura village to the shrine and the following villages also were given to the trustees by the rulers of Hyderabad State for the management and other expense of the shrine.1. Farm of Aliabad.2. Alipur village.3. Chotpally village.4. Somaram village and Jamalpur farm. 5. Dobba Kunata and Tinkur Kunta farm. Mausoleum.

At the time of re-organization of Hyderabad State all the above service *Inam* (grants) villages which had annual revenue of over Rupees of one hundred thousand were taken back from the trustees by the government and in lieu of the above villages for every three months some small amount of grants was sanctioned by the government to cover the expenses of the shrine management of Urs Jagir village in Warangal district. The above are some of the brief extracts from the book “ Hayat Mahsooq Rabbani R.A.” which were written by Auliya Quadri who was the brother of the former trustees of the shrine but all other details in this magazine are taken from the book ‘Biography of Hazrat Mashooq Rabbani’ by Ghulam Jilani Ahmed Taban .

Quotes.

His sayings are as follows which are added to the benefits of the general and other persons in this magazine.

- 1.The *dalil* (proof) of Muslim person is that he should be patient with the problem and he should be thankful in the pleasure.
- 2.One who will be in the worldly success and so he will be entered in the problems and one who will be away from it then he will be successful.
- 3.The world and its pleasure and happiness are not permanent so for this reason one should not be proud for the pleasure and happiness of the world.
- 4.One who will like the world then he will be away from the truth.
- 5.And it is like an evil thing.
- 6.The world is a place of the trials .
- 7.That deed is good from which Allah will be happy.

- 8.To pass from polytheism is called *Touhid* (unity of God).
- 9.They think of being two in Sufi's heart will be termed as polytheism.
- 10.*Eman* (faith) is protected by the fear and hope.
- 11.To keep away from the bad company because it will effect soon.
- 12.That man is good who thinks that all persons are good.
- 13.Everything of *Kamal* (excellence) will face its downfall.
- 14.Anger and *Eman* (faith) are opposite of the each other.
- 15.Do not commit the backbiting of any body.
- 16.Unless there is no control on *nafas ammara* (inordinate appetites) there will be danger in the human life.
- 17.That man is called *Sufi* one who will have his *zaher* (manifest) and *batin* (innermost) in the same condition.
- 18.Knowledge without action is useless and no benefit at all.
- 19.To respect the learned persons and to be kept away from the ignorant persons.
- 20.Always keep the fear of Allah in the heart.
- 21.Never speak lies in under any circumstances.
- 22.Never swear because *azamat* (greatness) will be removed from the heart.
- 23.Always pay respect to the elders and be kind to the younger ones.
- 24.Obedience of the parents is the cause of the success and good results.
- 25.Behave well with all persons with the good manners.
- 26.Halam (tolerant) and burdbari (patience) are like the human jewellery.
- 27.There is respect of man with the knowledge and there is respect of the knowledge with the wealth.
- 28.To be kept away from the company of the cruel and ignorant persons.

29. The worldly position and status are not permanent.
30. There is a difference of the wisdom and *tamiz* (manners) among the human beings and animals.
31. To help the needy persons in the best possible manner.
32. The thing which you will not like for yourself so also you will not like the same for the other persons.
33. Due to *fasaq* (sins) and *fajur* (immortality) the heart will become dark.
34. Do not delay in performing the obligations.
35. Do not ask anything from anybody except Allah.
36. That person is good who will benefit all the persons.
37. If anybody will say something about you than you think in this matter whether it is true or false ?. True if it has then been thankful to him in this matter that your defect was known to you and if it is false then ignore it.
38. Do not be careless for the thankfulness of Allah for His blessings and His grace.
39. *Saqawat* (generosity) is great and the best thing.
40. The best worship is to control the heart.
41. The company of wealthy and rich persons is dangerous and not good at all.
42. Knowledge is wealth and which will not meet its downfall.
43. Always remember your death and never forget it at any time.
44. *Ajaz* (humility) and sincerity are great perfection and good habits.
45. *Ajub* (vanity) and pride will put human beings into problems and difficulties.
46. Always earn your bread with the hard work.
47. *Qal ba hall* it means the theoretical knowledge is useless and no benefit at all.

Miracles.

The Sheikh's miracles are in large numbers and some of them are listed as follows.

1. In his childhood the Sheikh was going to bazaar and on the way there was a bird's dropping on him so he looked at the bird and the bird was died at once and fell down on the ground.

2. As per tradition there was one lady servant in the Sheikh's house and his son was died due to some serious disease and for this reason she was upset and worried in this matter so for this reason the Sheikh caught the dead body and pushed it so for this reason the boy was becoming alive and stood by the grace of Allah.

3. As per tradition one land lord's daughter was becoming seriously ill so for the reason his father cured her at many places but there was no benefit at all and day by day her health condition was becoming worse and worse and the doctors were unable to cure her disease properly. Somebody was informed the landlord about Sheikh's favours and miracles so he was brought her daughter to the shrine and he was requested his prayer for the cure of daughter's recovery from serious illness so Sheikh took some water and put the same on her face and so for this reason she was becoming perfectly healthy by the grace of Allah. Due to this reason the landlord and his family members and many of his relatives were accepted the religion of Islam.

4. There is a tradition that once in his residence there was a scorpion sting for the lady servant and for this reason she was suffering in this matter so Sheikh put his saliva on the place of a scorpion's sting and the lady servant was become perfectly well.

5. A big landlord of Warangal Taluka upon hearing the Sheikh's favours and miracles was presented his most valuable and pretty costly Arabic horse for the use of Sheikh so he accepted the same and instructed the shrine servants to slaughter the horse and distribute the meat to the poor persons. So as per his instruction the horse meat was distributed among the poor persons. Upon reaching the news of the event, the local ruler was becoming very upset and angry in this matter so he was asked the Sheikh to return back his valuable and

pretty horse and he was insisting on this matter and he forced him so for this reason there was a condition of majestic which was appeared upon him and the Sheikh ordered the *Darwesh* persons to collect the bones of the horse . Upon collection of bones he looked at them and he was told *Qum Bizin Allah* (Rise by the grace of Allah) and then the horse was become alive at once due to kind grace and mercy of Allah. Due to this great miracle the local ruler was regretted in this matter and touched the foot of the Sheikh with great respect and honour and granted him the large water tank of Ranga Samudram which is a half mile away from the mausoleum of Urs villages in the western side. The landlord upon seeing the above great miracle accepted the religion of Islam along with the family members and relatives. That landlord was died upon the demise of the Sheikh and his grave in stone is situated in the shrine area on the eastern side.

6.As per tradition one land lord's son was suffering from leprosy disease and when he was come to know the details of Sheikh's fame and name and for this reason he was visited him and requested him in this matter. So he prayed for him in this matter and due to this reason the boy was recovered completely. For this miracle the landlord and his son were become the special servants in the shrine and for this reason they were becoming famous and well known.

7. As per tradition one year there was no rainfall in one rainy season and the rainy season was near to an end and so for this reason all persons were upset and worried in this matter. So all persons from surrounding areas came and requested the Sheikh for his prayer for the rainfall in this matter. So the Sheikh prayed two *Rakats* (one set standing genulexion and prostration and in prayers) and raised his hands in the prayer for the rainfall and even the prayer was not completed the clouds were came there and the heavy rainfall was started and in short period of time tanks and ponds were filled and the mankind was freed from the great problem and difficulty and all persons were returned back to their places happily.

8. As per tradition, this event is famous that once in the month of *Ramadan* some guests were coming into shrine building and the temperature was very hard and severe due to the heat of the sun. At the

time of 5 'o clock one person among the guests was told that it was better to get some ice pieces after *Iftar* (breaking a fast). Upon hearing this Sheikh look at the sky and immediately the clouds came there and there was fall of ice pieces were started from the sky. So the servants were collected many ice pieces and were served to the guests after *Iftar* (breaking of a fast).

9. As per tradition one man was brought to the shrine building who was suffering due to dog bite problem and he was crying at the sound of the dog so the Sheikh told the person that being a human being why he is crying at the sound of the dog. So upon this instruction that person who was suffering from the dog bite was completely recovered and become normal personified and he was entered among the servants of the shrine.

10. As per tradition once the Sheikh was suffering from some problem in the eyes and he was very upset and worried in this matter. So for this reason the servants were brought one eye doctor in the shrine building to cure the eyes of the Sheikh. The doctor was given him some medicine and instructed him that water should not be touched with the eyes and in this matter care should be taken. So the Sheikh asked him how he should perform the ablution and the doctor told him that if the eyes are not dear then he can perform ablution and by saying this the doctor left the shrine building and upon this event Sheikh was performed ablution and performed the prayer and was sleeping and the next day he found his eyes in good condition without any problem. When the doctor came to know this event he was told that this cure is not belongs to human beings but it was done by God. For this reason the doctor and his family members were becoming Muslim and were included among his famous devotees and disciples of the shrine.

Part II

The Sheikh's successors are in large numbers and some of them are listed as follows. 1. Hazrat Syed Shah Ghouse Moinuddin Quaderi.

He was the son of Hazrat Mashooq Rabbani and he was born in the year 936 Hijri and he was died in the year 1010 Hijri. He was obtained

the caliphate and made a pledge ([*Bay'ah*](#)) to his father. He was famous pious personality of his time. Upon his death some person saw him in the mosque in the condition of prayers and also saw him in the mausoleum of the Hazrat Masooq Rabbani and upon his death the persons were heard the recitation of Quran from his grave. His grave is situated in the eastern side of his father's mausoleum at a distance of 100 yards. The names of his two sons are as follows.

1. Syed Shah Auliya Quaderi. 2. Syed Shah Abdul Nabi Quaderi.

As per reference from the book 'Tadhkira Auliya Deccan' he was died in the year 1055 Hijri.

2. Syed Shah Auliya Quaderi.

He was the elder son of Syed Shah Ghouse Moinuddin Quaderi. As per reference from the book '*Mishkawat Nibya*' that he was born in the year 970 Hijri and he was dying on 23RD Rabi Awwal in the year 1058 Hijri. As per the reference from the book '*Tariq Warangal*' that he was died in the year 1052 Hijri. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his father. He performed the Hajj seven times and upon the end of the every Hajj he used to visit the mausoleum of the Allah's last prophet. In the city of Madina he was famous and well known as *Wali of Hind* (Saint of India). At the time of the visit of mausoleum he was requested the Khaja Saras (emasculate servants) of the mausoleum to allow him to enter into mausoleum but they were refused his request and not allowed him to enter into the mausoleum of Allah's last holy prophet. So he told them that he is the grandson of the last prophet of Allah so he should be given permission to enter into the mausoleum. So they were told him that they will mark his dress with sandal colour and if that mark will be appearing on the mausoleum then he will be allowed to enter there.

But the mark of sandal colour was appeared on the mausoleum but the servants of the mausoleum were telling him that they will lock the mausoleum building during night hours and if you are the grandson of the last prophet of Allah then the lock will be opened automatically. So he was accepted their condition and he was standing at the foot side of the mausoleum of Allah's last prophet and he was called 'Oh

grandfather, Oh grandfather’ and was heard the reply from the mausoleum ‘ My son, My son’ and in this way he was entered into the mausoleum and upon this event he was becoming famous and well known in the city of Madina as ‘ *Saint of India.*’

Once Hazrat went to the Hajj along with his son so for this reason his wife was told him that ‘She will allow her son for the Hajj on one condition that her son will be her *Amanat* (entrusted thing) with him during the Hajj pilgrimage so he should return back the boy to her upon the performance of the Hajj.’ Upon his return from the Hajj journey his son was died on the way so Hazrat was looking at the sky and prayed as follows. “Oh :Allah you are *Malik* (God) and *Mukhtar* (empowered) and this boy belongs to *Amatnt* (entrusted thing) of my wife so allow me some more time in this matter so that he should be able to hand over the boy to his wife.” The prayer was accepted by Allah and the boy become alive immediately. Hazrat came back to his residence in India and handed over the boy to her wife and he told her three times that “ He was returned back her *Amanat* (entrusted thing) to her.” And his wife was replied him that “ Yes she was received back *her Amant* (entrusted thing)” and after this the boy was died immediately there.

As per reference from the book ‘*Miskawat Nibiya*’ that her wife’s tomb was constructed during his life period. At the time of construction of the tomb Abul Hasan Tana Shah and his Sufi Master *Syed Shah Raju Hussaini* were participated in the construction along with the other



Labours.

The grave of Sultan Abul Hasan Tana Shah in Khuldabad.

Once Hazrat watched that *Abul Hasan* was carrying the basket of construction materials on his head and so told his son in law *Hazrat Shah Raju Hussaini* that the basket will become as a royal umbrella for *Abul Hasan*. Upon hearing this proclamation *Shah Raju Hussaini* was congratulated *Abul Hasan* in this matter that he will become the Sultan of Golconda kingdom. So as per his saying Tana Shah was become the Sultan of Golconda Kingdom after many years after the death of Sultan Abdullah Quli Qutub Shah.

Hazrat's daughter Jamal Bi was married with Syed Shah Raju Hussaini and his mausoleum is situated in the outside of Fatah Darwaza and people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 14, 15 and 16th day of Safar of Muslim calendar at the famous Syed Shah Raju Hussaini dargah (shrine) in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and his genealogy tracing back to Hadrat Khaja Bande Nawaz of Gulberga Sharif.

As per the reference from the book '*Tariq Warangal*' that Sultan Abdullah Quli Qutub Shah had two daughters and among them one daughter who was known as *Fatima Sultana* was married to Syed Shah Auliya Quaderi and another daughter was married with the Abul Hasan Tana Shah.

As per the estate document dated 17th Zil Hajj 1002 Hijri which was granted by Sultan Abdullah Quli Qutub Shah in the name of *Fatima Sultana* and in the documents of an estate in which it was mentioned as Fatima Sabiya Syed Nazer Ali so it may possibly that Syed Nazer Ali belongs to the royal officer in the Kingdom of Golconda and there was such mistake which was happened by that officer in this matter so his name was also available in this document.

He was passed away in Madina city. After his death his clothes and the wooden bed on which his funeral bath was arranged was returned back to the Urs village to his son by the servants of the mausoleum of

Allah's last prophet in Madina city and that the wooden bed is still available in the mausoleum of *Fatima Sultana*. The Sheikh was famous and well known for his miracles and revelations and his grave is available in Janatal- Baqi (sacred grave yard in Madina city).

3.Syed Shah Abdul Nabi Quaderi.

He was the younger son of Syed Shah Ghouse Moinuddin Quaderi and also he was the younger brother of Auliya Quaderi. He was born in the year 972 A.H. and he was died on 6th *Ramadan* in the year 1060 A.H. and his grave is situated at the back side of his father's mausoleum on the platform on the western side. He had one son and who was well known and famous as Syed Ghouse Moinuddin Thani.

4.Syed Shah Ghouse Moinuddin Quaderi.

His father's name is Syed Shah Abdul Nabi Quaderi and he was born in the year 1000 A.H. and he was died in the year 1070 A.H. He made a pledge (*Bay'ah*) to his father and was obtained the caliphate from him. His many miracles are well known and famous. His grave is situated at the left side of his father's grave on the western side on the same platform.

5.Aif Billah Syed Shah Yad Allah Quaderi.

His father's name is Syed Shah Ghouse Moinuddin Quaderi and he was born in the year 1037 A.H. and died in the year 1105 A.H. and he was famous for the following things.1.*Taqwa*(piety).2.*Taharat* (cleanliness). 3.Miracles.

As per the reference from the book '*Mistakwat Nibya*' that he was born as Wali (saint). As per the tradition of his wife that once he was in his room and its door was opened and she was seen that one big tiger was sitting on the bed and for this reason he was upset and worried in this matter and cried in loud noise for her help in this matter from the members of his family. So many members of the family were gathered there and at that time the Sheikh was coming out of the room and he told her wife that he was sleeping in the room so it was looking like a tiger for her so there is no matter of fear in this matter. He was died in Hyderabad in street of *Chambeli Ka Mandwa*. Afterwards his son was brought away his dead body from there to Urs village and he was buried

near the grave of the shrine custodian Syed Shah Quaderi in the shrine area.

6. Syed Shah Abdul Nabi Quaderi Thani.

His father's name is Syed Shah Yadullah Quaderi and he was born in the year 1070 A.H. and he was died in the year 1135 A.H. and he was famous and well known for the following things.

1. *Taqwa* (piety). 2. *Tahrat* (cleanliness). He had left no children after him and he was buried in the mausoleum of his ancestors.

7. Syed Shah Hasan Abdul Quader Quaderi.

He was the elder son of Syed Shah Auliya Quaderi. He was born in the year 998 A.H. and he was died on 22nd Jamid Thani in the year 1090 A.H. He was also known as Bade Quader Shah . He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. He was also famous for his favours and miracles. As per reference from the book '*Miskawat Nibya*' in which it was mentioned this event that in street of *Kasarat* in Hyderabad one *majzub* (one lost in divine meditation) was used to reside there and his name was known as Syed Mohammed Hasan and he was used to live in the naked condition always. But when his carriage used to enter into the city of Hyderabad then he used to ask lunge (cloth sheet to cover the lower part of the body) from the persons and used to cover his body. Once one person was asked the reason in this matter. The people were surprised to see his action and requested him what is the reason of covering his body upon arrival of the Sheikh ?. He asked that person to put his head into his armpit and said there should be shame from the human beings and not from the animals. The person who had put his head into his armpit said except the Sheikh he was seen all other persons in the shape of animals.

He was too much interested in the ecstasy (*Samah*) and he was also died in this condition of ecstasy. His grave is situated in the eastern side of the grave of Syed Shah Ghouse Moinuddin Quaderi at a distance of 20-22 steps on a small platform and there is an electric pole on it. During the rule Sultan Abul Hasan Tana Shah of Golconda Kingdom on 29th Jamad Awwal in the year 1085 A.H. two separate documents of estate deeds were sanctioned for grant of Urs village and Somaram village in the name of Syed Shah Hasan Abdul Quader Quaderi and the

above two villages were in the possession of his family members till the re-organization of Jagirs (estates). There was no son of him so he was made his brother's son Syed Shah Ali Quaderi as his successor and caliph after him. As per reference of the historian of Warangal that he was used to love too much ecstasy and 300 Qawwals (choristers) were used to accompany with him and he was always used to live in the condition of engrossment and he was also died in this condition.

8. Syed Shah Hussain Quaderi.

He was the younger brother of Auliya Quaderi. He was born in the year 1000 A.H. and he was died in the year 1087 A.H. and his son's name is Syed Shah Ali Quaderi and his chain of children are still available. He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. He was perfect in revelation and miracles. His grave is situated in the mausoleum of his ancestors.

9. Hazrat Syed Shah Ali Quaderi.

He was the son of Syed Shah Hussain Quaderi. He was born in the year 1045 A.H. and he was died in the year 1136 A.H. Or 1137 A.H. As his paternal uncle Syed Shah Hasan had no son so he nominated him as his successor and caliph during his lifetime. Upon his uncle's death he was becoming his successor and caliph and continued the teaching and preaching work of Islam in the area and there were great benefits due to his flavours of *batini* (innermost) to the general and other persons. He was famous and well known for his revelation and miracles. Once he was in need of some money so he asked his son Syed Abdul Razzaq to go and bring whatever money which is available under the Ghalaf (cloth cover) of the mausoleum of Hazrat Mashooq Rabbani. So his son went there as per his father's instruction and he found the money from there and brought the same amount to his father and the Sheikh was used this money as per his requirement.

Once the local ruler has cut and taken away all grass around the Urs village so for this reason the Sheikh was upset and angry in this matter and instructed him not to cut the grass in the village area of Urs but the local ruler was not respected his instruction and cut all the grass and put the same before his animals and upon eating the grass all animals of the local rulers were died immediately. So for this reason the local ruler was

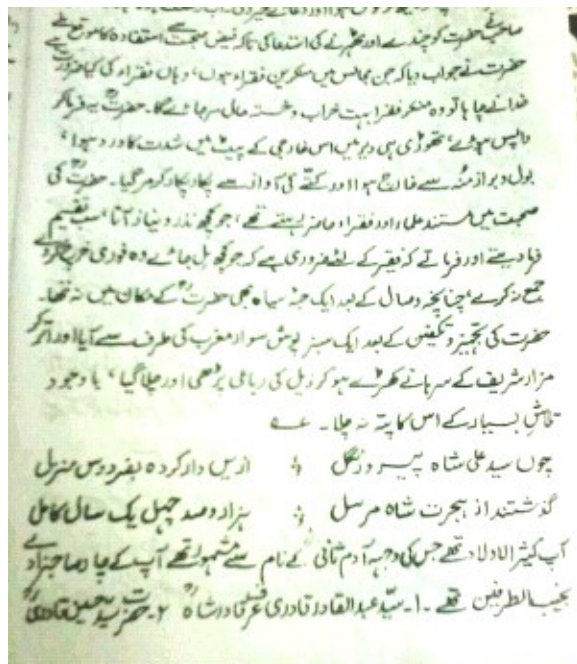
upset and worried in this matter and was approaching the Sheikh and apologized in this matter so the Sheikh was instructing him not to repeat such acts again and the local ruler left the Sheikh and was reached back his place and was surprised to see that all animals were alive by the great miracle of the Sheikh.

As per reference from the history book of '*Miskwat Nibya*' that the Sheikh once met Nizamul Mulk Asifjah who was King of Hyderabad at that time who was respected him greatly and when he was left Nawab Saheb one of his courtier who was member of Kharji (dissenting from Hazrat Ali Bin Taleb) sect told the Nawab that the Sheikh belongs to Shia community member and he was spreading his religion in the Kingdom so for this reason the Nawab Sahib was asked that person to stop his indecent conversation. Anyhow the Sheikh of his time left the Nawab's palace and when he comes to know the details of this event from some source so he was immediately approached the Nawab sahib's palace and the Nawab Sahib was asked the Sheikh's reason of his visit then he told him that he was happy to see him and prayed for his welfare and ask his permission to leave from there so the Nawab sahib was requested him to stay there for some more time so that he will be benefitted in his holy company.

So the Sheikh told him that in such meetings where there will be disapproval of *fakirs* then there was no need of *fakir* to stay there. If Allah wills such person will die in very bad condition of trouble and problem. So the Sheikh said the above and was leaving the Nawab Sahib's palace. After some time of the Sheikh's departure that the man suffered heavily due to pain in his stomach and there was a discharge of urine and stool started from his mouth and while crying like a dog he was died immediately in worse condition.

In his company famous and well known as well as reliable learned persons and *fakirs* used to present there. Whatever there will be presents and gifts were received, then he will be used to distribute such gifts and presents among poor and needy persons. He used to say that it is necessary for the *fakir* to distribute whatever he gets from others and he should not keep anything for himself. So for this reason at the time of his death there was nothing available in his house.

At the time of his funeral one green unknown horse mounted person came there from the west side and he was standing at the rear side of his grave and read the following Persian couplets and he went away and despite of his hard search he was not found anywhere. The translation of Persian couplets is as follows and in the below picture the couplers can be read in the Persian language.



In the first couplet it is mentioned that Syed Ali Shah who was a perfect Saint and as well as an apostle's preacher was left this world for his heavenly abode of Firdous (paradise). In the 2nd couplet his year of death is mentioned as 1141 A.H. and this year is confirmed at the end of this chapter in which it also mentions his year of death as 1141 A.H. There were many children from him so for this reason he was known and famous as Adam Thani and the names of his four sons are as follows and all of them were belongs to noble parents and their details are as follows.

1. Syed Abdul Quader alias Quader Shah.
2. Syed Hussain Quaderi.
3. Syed Hussain Quader alias Peer Bada Shah.
4. Syed Abdul Razzaq Quader alias Razzaq Pasha.

His grave is situated in the southern side of shrine mosque and it means it is situated on the western side of the mausoleum of Fatima Sultana and it is situated on the big platform and as per the reference from the book '*Aulia Deccan*' that he was died on 20th Rajjab in the year 1141 A.H.

10. Syed Abdul Quader alias Quader Shah.

He was shrine custodian of old Gaddi (small fort). He was the son of Syed Ali Quaderi and he was born in the year 1075 A.H. And he was died on 27th Ramadan in the year 1158 A.H. He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. He was perfect in revelation and miracles. He was becoming the caliph of his father upon his father's death. During his period the shrine custodian service was divided between himself and his step brother Syed Shah Mohiuddin Quaderi. In the year 1122 A.H King of Hyderabad Asif Jah Bahdur was granted the Jagir (estate) of Qazipur villages with their names and sent them the documents in this matter from his secretariat. His grave is situated at foot side of the grave of Syed Shah Ali Quaderi in the shrine area and he had only one son and upon his death his son Syed Shah Jamal Quaderi was become his successor.

11. Syed Shah Mohiuddin Quaderi alias Peer Badasha.

He was the shrine custodian of New Gaddy (small fort). He was the son of Syed Shah Ali Quaderi and step brother of Syed Abdul Quader Quaderi. He was born in the year 1080 A.H. and he was died on 22nd Rabil Awwal in the year 1159 A.H. He was perfect in miracles and revelations. The author of book '*Miskawat Nibya*' was mentioned one reference from book '*Panj Gung*' by Qazi Mir Mohammed Fazil that once the collector of Warangal Shukerullah Khan visited him but he was unable to follow rules of respect perfectly and for this reason the sheikh was upset and angry in this matter so for his mistake the collector apologized in this matter but the sheikh was not convinced in this matter. So in the above event he was discharged from his service within the period of three months. The sheikh was buried at the side of his father's grave on a separate platform in the western side.

12. Syed Hussain Quaderi.

He was the son of Syed Shah Ali Quaderi and he was the brother of Abdul Quader alias Quader Shah. He was born in the year 1078 A.H. and he was died on 13th Safer in the year 1178 A.H. He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. His grave is situated at the side of the grave of Syed Abdul Quader Quaderi in the shrine area. He had no sons. His daughter's name is Kamal Unnia alias Kammu Bee Sahiba and she was married to Syed Hussain Quaderi and she was buried in Udgir and her son's name is Syed Karim Quaderi and he was inherited the property of his mother and his maternal aunt. The chain of his sons is continued and well known and famous as Haweli (mansion) peoples. The father's name of Syed Karim Ullah Quaderi is Syed Haider Quaderi and who was resident of Udgir and he belonged to the chain of the sons of Sheikh Abdul Quader Jilani of Baghdad and his genealogy record is as follows.

1. Sheikh Abdul Quader Jilani.
2. Syed Shah Abdul Razzaq Quaderi.
3. Abi Saleh Nasr Quaderi.
4. Syed Saleh Mosa Quaderi.
5. Syed Shah Mohammed Quaderi.
6. Syed Shah Haider Quaderi
7. Syed Shah Mosa Quaderi.
8. Hazrat Mashooq Rabbani.

Some other biographical details of Syed Karim Ullah Quaderi are available in the next pages of this magazine.

13. Syed Shah Abdul Razzaq Quaderi.

He was the son of Syed Shah Ali Quaderi and the brother of Syed Mohi Uddin Quaderi. He was born in the year 1095 A.H. and he was died on 27th Ziqada in the year 1188 A.H. He was well known and famous for his miracles and revelations. He was fond of hunting. Once he was chasing a tiger and the tiger went inside of the den so he pulled him by holding his tail and so for this reason the tail was uprooted from his body and he was coming back from the jungle to

his residence happily for this reason. On the day of his death his son asked him that whether he is going for hunting on that day so he was replied him that he will go for hunting at the first part of the daytime as per old standard time .He was died on the same day at the time of the first part of the daytime as per old standard time and he was buried in the mausoleum of his ancestors.

14. Syed Shah Jamal Quaderi.

His father's name is Syed Abdul Quader alias Quader shah. He was born in the year 1110 A.H. and he was died in the year 1205 A.H. He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. Upon his father's death he was becoming his successor and the custodian of the shrine. During the rule of Nizam Ali Khan Bahadur of Hyderabad Kingdom in the year 1165 A.H. Urs village and in the year 1166-1193A.H. Samaram village was sanctioned in his name as the estate of the shrine and documents were issued in this matter. He was buried in the mausoleum of his ancestors.

15.Syed Hasan Abdul Quader Quaderi alias Quader Shah.

He was the son of Syed Jamal Quaderi. He was born in the year 1140 A.H. and he was died in the year 1215 A.H. He was obtained the caliphate and made a pledge (*Bay'ah*) to his father. The rulers of Hyderabad government were sanctioned documents of the Urs village in his name in the year 1211 A.H. His grave is situated on the platform in between the mausoleum of Syed Ghouse Moinuddin Quaderi and the grave of Syed Quader Shah Quaderi.

16. Syed Shah Ali Quaderi.

He was the son of Shah Hasan Abdul Quader Quaderi and he was born in the year 1100 A.H. and he was died in the year 1225 A.H. Upon his father's death he was become the successor of his father and the shrine custodian. On 19th Shaban in the year 1219 A.H. The Asif Jahi rulers of Hyderabad kingdom had granted document of the following villages in the name of Syed Jamal Quaderi and Syed Shah Ali Quaderi.

1.Urs. 2.Somaram. 3.Chotpally. 4.Alipur. He was buried on the platform on which his father's grave is situated.

17. Syed Shah Wali Allah Quaderi.

He was the son of Syed Shah Ali Quaderi. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his father. He was becoming the successor of his father and custodian of the shrine. He was died in the year 1285 A.H. He was buried on the platform on which his ancestor's graves are situated in the southern side.

18. Syed Shah Ali Quaderi.

He was the son of Hazrat Wali Allah Quaderi and he was born in the year 1264 A.H. and he was died on 9th Jamidal Awwal in the year 1314 A.H. His grave is situated at foot side on the western side of the mausoleum of Hazrat Mashooq Rabbani on the platform. Syed Shah Auliya Quaderi was advocate and who was author of biography of '*Mashooq Rabbani*' and '*Gulzar Mashooqia*' was his son and he was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his brother in law Syed Shah Hasan Quaderi. Upon his father's death he was becoming his successor and custodian of the shrine

19. Syed Quaderi Shah Quaderi.

He was the son of Syed Shah Wali Allah Quaderi and the brother of Syed Shah Ali Quaderi. He was born in the year 1268 A.H. and he was died on 16th Rabil Awwal in the year 1338 A.H. on Wednesday. His grave is situated on the upper side of the grave of his brother Syed Shah Ali Quaderi on the platform.

20. Syed Shah Wali Allah Quaderi.

He was the son of Syed Shah Ali Quaderi and he was born in the year 1296 A.H. and was died on 30th Zil Hajj in the year 1331 A.H. He made a pledge ([*Bay'ah*](#)) to Syed Shah Hasan Quaderi. Upon his father's death he was becoming his successor and custodian of the shrine. His grave is situated on the upper side of the grave of Syed Shah Ali Quaderi and at the side of the grave of Syed Quader Shah Quaderi.

21. Syed Shah Ali Quaderi.

He was the son of Syed Shah Mohiuddin Quaderi and his grandfather's name is Syed Shah Ali Quaderi. He was born in the year

1110 A.H. and he was died in the year 1195 A.H. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his father. Upon his father's death he was becoming his successor and custodian of the shrine . His grave is situated on the platform on the southern side of Shahi road.

22. Syed Shah Jamal Quaderi.

He was the son of Syed Ali Quaderi. He was born in the year 1135 A.H. and he was died in the year 1210 A.H. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his father. Upon his father's death he was becoming his successor and custodian of the shrine .

23. Syed Shah Hidayat Ali Quaderi.

He was the son of Syed Jamal Quaderi. He was born in the year 1170 A.H. and he was died in the year 1260 A.H. Upon his father's death he was becoming his successor and custodian of the shrine . He was buried in the mausoleum of his ancestors.

24. Syed Shah Hasan Quaderi alias Saeb Pasha.

He was the son of Syed Hidayat Ali Quaderi. He was born in the year 1310 A.H. and he was martyred in the year 1378 A.H. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his father. Upon his father's death he was becoming his successor and custodian of the shrine. Once upon knowing the information about availability of tiger in the jungle so he was going there for the hunting purpose. The tigress had one cub. He tied the horse's rope with two trees and he was standing the ground and fired on the tigress but he missed the target so the tigress was fallen on him. So he was kept away the tigress from him and shot another fire on the tigress but again he was missing the target. Due to his two shots the tigress was injured and was becoming very upset and angry and was fallen upon him and there was a severe fight between both of them and at last he was martyred on the spot immediately.

On the same spot the devotees and disciples were constructed a wall there and for the visit of the wall many visitors used to go there and watch the spot of his martyrdom. This place is known as Chilla (mark) of Saeb Bada Shah and it is situated two miles away from Urs village

and it is available inside of Damir tank. After his martyrdom his dead body was brought to Urs village and he was buried in the graveyard of his ancestors. Next day the tigress was found dead in the jungle. He was much interested in poetry and he was well known as calligraphist and he was completed one hand written magazine '*Miftaul Salat*' in the year 1273 A.H.

25. Syed Shah Hidayat Ali Quaderi.

He was the son of Syed Hasan Quaderi and he was born in the year 1204 A.H. and he was died in the year 1325 A.H. In his last age he suffered due to illness of madness.

26. Syed Shah Abdul Nabi Quaderi.

He was the son of Syed Shah Hidayat Ali Quaderi. He was born in the year 1306 A.H. and he was died on 4th Rabil Thani in the year 1351 A.H. Upon his father's death he was become the shrine custodian. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to Syed Shah Wali Allah Quaderi .

27. Syed Shah Ali Quaderi.

He was the son of Syed Shah Wali Allah Quaderi. He was born in the year 1321 A.H. and he was died on 2nd Zil Quad in the year 1398 A.H. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to his maternal uncle Syed Shah Abdul Nabi Quaderi. Upon his father's death he was becoming his successor and custodian of the shrine of old Gaddi (small fort). He was the son in law of Syed Abdul Nabi Quaderi and he was died without any children. Upon his death his younger brother Syed Sarwar Quaderi's son Syed Abdul Rauf Quaderi and Syed Moin Uddin Quaderi who was his paternal uncle's son and both of them were becoming the shrine custodians of old Gaddi (small fort).

28. Syed Shah Mustasfa Quaderi.

He was the son of Syed Abdul Nabi Quaderi. He was born in the year 1331 A.H. He was obtained the caliphate and made a pledge ([*Bay'ah*](#)) to Syed Shah Moinuddin Quaderi and upon his father's death he was he became his successor and custodian of the shrine. His grave is situated

at the foot side of the sons and daughters of Hazrat Mashooq Rabbani. He died on 18th November in the year 1955 A.D.

29. Syed Shah Darwesh Mohiuddin Quaderi.

He was the elder son of Syed Mustafa Quaderi. He was made a pledge ([*Bay'ah*](#)) to his father and Syed Shah Ali Quaderi. He was become successor and custodian of the shrine of new Gaddi (small fort) upon death of his father. He was died on 25th Jamid Thani in the year 1406 A.H. corresponding to 5th February 1986 A.D. on Wednesday. His grave is situated at the foot side of *Hazrat Mashooq Rabbani*. Upon his death his elder son Syed Shah Hilaluddin Quaderi was become his successor and custodian of the shrine .

30. Syed Haider Hilal uddin Quaderi.

He was the son of Syed Shah Jamal Quaderi and he was the brother of Syed Shah Hasan Abdul Quader Quaderi alias Quader Shah Quaderi. His grave is situated in the Shabazpalli village of Sirsilla Taluk of Karimnagar district. Upon his father's death he was becoming his successor and custodian of the shrine . He made a pledge ([*Bay'ah*](#)) to his father and he was obtained the caliphate from his father.

31. Syed Shah Hussain Quaderi.

He was the elder son of Syed Haider Hilaluddin Quaderi. He made a pledge ([*Bay'ah*](#)) to his father and he was obtained the caliphate from his father.

32. Syed Shah Haider Quaderi.

He was the son of Syed Shah Hussain Quaderi. He made a pledge ([*Bay'ah*](#)) to his father and was obtained the caliphate from his father.

33. Syed Shah Hussain Quaderi.

He was the son of Syed Haider Quaderi. The details of his three sons are as follows. 1. Syed Shah Haider Quaderi. 2. Syed Shah Mohiuddin Quaderi. 3. Syed Shah Peer Pasha Quaderi.

He made a pledge ([*Bay'ah*](#)) to Syed Shah Kali Quaderi and he was obtained the caliphate from him.

34. Syed Shah Haider Quaderi.

He was the elder son of Syed Shah Hussain Quaderi. He was made a pledge (*Bay'ah*) to his father obtained the caliphate from his father. His disciples and devotees were in large number.

35. Syed Shah Mohiuddin Quaderi.

He was the second son of Syed Shah Hussain Quaderi. His disciples and devotees were in large number and they belonged to Karimnagar district. His grave is situated in the Somaram village near Chilla (mark) of Hazrat Mashooq Rabbani.

36. Syed Shah Asad Allah Quaderi.

He was the son of Syed Shah Mohiuddin Quaderi. He was made a pledge (*Bay'ah*) to his paternal uncle Syed Shah Haider Quaderi and he was obtained caliphate from him. He was the spiritual master of Mr. Ghulam Jilani Ahmed Taban who wrote his famous book "*Biography of Hazrat Mashooq Rabbani R.A.*" as he was his disciple. His grave is situated on the western side at some distance of the mausoleum of Syed Shah Ghouse Moinuddin Quaderi.

37. Syed Shah Haider Wali Allah Quaderi.

He belongs to the descendent of Hazrat Sheikh Abdul Quader Jilani. He was pious and great Sufi personality of his time. His tomb is situated in Udgir. He was married to Kamal Unnisa alias Kammu be Sahiba who was the daughter of Syed Hussain Quaderi (some other details are available in serial number 12). She has got her portion of the estate of the Urs Jagir village from her father's side. He was obtained the caliphate from his father in law Syed Hussain Quaderi and also he was obtained the caliphate from his ancestors in the chain of *Hazrat Mashooq Rabbani*. Till now chain of the caliphate is continued in his family members. He was died on 17th Safar in the 1212 A.H.

38. Syed Karimullah Quaderi.

He was the son of Syed Haider Wali Allah Quaderi. He was settled down in Haweli (mansion) area in Urs village. His grave is situated on the big platform in the shrine area and the stone roof was constructed

on it. He was died on 29th Jamil Awwal in the year 1262 A.H. He made a pledge (*Bay'ah*) to his father and was obtained the caliphate from his father. The details of his two sons are as follows.

1. Syed Haider Quaderi. 2. Syed Mohi uddin Quaderi.

He was come to the Urs village as the district collector and liked his maternal place and he settled down there.

39. Syed Haider Quaderi.

He was the elder son of Syed Karimullah Quaderi. The details of his four sons are as follows.

1. Syed Ahmed Quaderi.
2. Syed Amin uddin Ali Quaderi.
3. Syed Hussain Jilani Quaderi.
4. Syed Abdul Quaderi.

His grave is situated at the foot side of the grave of Syed Karim Allah Quaderi. He was died on 21 Zil Hajj in the year 1266 A.H. He was the district collector.

40. Syed Shah Mohiuddin Quaderi.

He was the second son of Syed Karim Allah Quaderi and he was died on 25th Shawal in the year 1305 A.H. He had two sons and among them one son Syed Ahmed Quaderi was well known and famous and he was the district collector and he was granted the title of Ahmed Yar Jung from Hyderabad government. The name of another son was Syed Abdul Ali Quaderi.

41. Syed Hussain Jilani Quaderi.

He was the third son of Syed Haider Quaderi. He was working as Tahsildar. He had two sons and the details of their names are as follows.

1. Syed Mustafa Quaderi. 2. Syed Ghulam Rasool Quaderi and he was died without children.

42. Syed Mustafa Quaderi.

He was the son of Syed Hussain Jilani. He was visited Makkah and Madina cities two times for the Hajj pilgrimage. He was died on 13th Safar in the year 1360 A.H. He was working as Tahsildar and but soon he was left his post. The details of the names of his sons are as follows.

1.Abu Saleh Syed Ahmed Quaderi.2.Syed Quader Mohiuddin Quaderi.

43. Abu Saleh Syed Ahmed Quaderi.

He was the elder son of Syed Mustafa Quaderi. He was born on 29th Safar in the year 1324 A.H. He passed the Munshi examination from Islamia school Warangal . He made a pledge (*Bay'ah*) to his father in the year 1338 A.H and he was obtained the caliphate from his father. His mother's was granddaughter of Qu'tub (highest cadre in spiritual pivot at axis) of Vellore Shah Mohiuddin Abdul Latif Quaderi. He was busy in the teaching and preaching work from the year 1338 A.H. to 1385 A.H. for a period of 47 years. He was died on 16th Muherram in the year 1385 A.H. And he was buried in the graveyard of his ancestors.

44.Syed Quader Mohi uddin Quaderi.

He was the second son of Syed Mustafa Quaderi. He was born on 29th Shaban in the year 1338 A.H. He was obtained the caliphate from two chains and he was obtained the caliphate upon death of his father. In his meetings always there was *zikar* (remembrance) of Allah and remembrance of the last prophet of Allah was available there. He was a great lover of Allah's last prophet. He was used to take care and attention of the learned persons and high level officers who will used to visit the shrine of *Hazrat Mashooq Rabbani* and he used to invite them to his house. The details of his sons are as follows to whom he was granted his caliphate.1.Shah Mohiuddin Syed Abdul Latif Quaderi.2.Syed Mustafa Quaderi.

He was used to organize yearly meetings in the month of Rabi Awwal in which he had the privilege of showing of Asar Sharif (relics) of Allah's last prophet. And also he was used to organize a yearly meeting on 11th Rabi Thani in which he had the privilege of showing of Asar (relics) of Hazrat Sheikh Abdul Quader Jilani on the grand scale. He

was also much interested in the monthly meeting of Hazrat Sheikh Abdul Quader Jilani on the 17th of every month.

Reference books :

1. 'Hayat Mahsooq Rabbani' written by Auliya Quadri.
2. 'Hayat of Mashooq Rabbani' by Ghulam Jilani Ahmed Taban.

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4. The brief biography of Hadrat Moizuddin Turkey Kohir

Moulana Moizuddin's real name is Syed Mohammed but he was becoming very famous with the name of Moizuddin Turkey. He was a great scholar and a famous Sufi saint of his time. It is a well known fact that he was king of Turkistan and he had left Turkistan in the search of right path of Allah and in his search in this matter he had reached Delhi and became a disciple of Hazrat Khaja Nizamuddin Auliya of Delhi.

Due to his hard endeavours and great efforts of worship he had become the special disciple of the Sheikh and the Sheikh was taken great care of his spiritual progress and for this reason he had attained greater heights of mastery in the Sufism and he had passed many mystical stages of Islam and work hard for the progress and preaching of work Islam in the foreign land.

His name as Ghulam Musrur was recorded in the book of disciples of Hazrat Khaja Nizamuddin Auliya. For many years he was under guidance and spiritual training of Hazrat Khaja Nizamuddin Auliya and

he was benefitted greatly during his stay in Delhi in the company of Hazrat Nizamuddin Auliya. As per order of his Sheikh he was proceeding towards Deccan (South of India) for the propagation and preaching work of Islam in the areas which are near to Hyderabad in his old age.

During his stay in Delhi he had become close friends of Tajuddin Najfi. When Moizuddin Turkey proceeded towards Deccan so Tajuddin Najfi also accompanied with him there along with Shabuddin Surherwardi and along with his many disciples .

Upon reaching there they began the preaching and propagation work of Islam successfully and become very famous there due to their great efforts and hard endeavours for the preaching and propagation of religion of Islam in the areas of Deccan. At that time the name of Kohir was known as Ankharapatanam and which was ruled by Raja Pratap and his capital was Warangal. The Raja had constructed an underground tunnel from Warangal to Kohir. At that time Kohir City was part of the Bahmani kingdom of Bider. When Raja Pratap revolted against Bider kingdom then Sultan Hasan Gangu marched towards Kohir to fight against him but he was unable to defeat Raja Pratap in the war so the sultan was very much worried and upset with this matter. When he heard about Moulana Moizuddin Turkey and Moulana Tajuddin Najfi's names and fame for the spiritual heights in Sufism and mystical progress so he had approached them at their place and requested them for their prayers for the success in the war against Raja Pratap of Warangal. They have accepted his request and proceeded to Bider along with him .

When Sultan Hasan Gangu Bahmani of Bider proceed along with his military for the campaign against Raja Pratap of Warangal so these great Sufi masters along with Shabuddin Suherwardi were also accompanied by the military men of the sultan. The army proceeded towards Kohir via Shaikhupura and at that time that place (Shaikhupura) was the border post of Raja Pratap and at Shaikhupura Raja Pratap was camping there with his 40,000 strong army men and there fierce war was taking place between Raja Pratap and Sultan Hasan Gangu

Bahmani in which Sheikh Shehabuddin Suherwardi and Tajuddin Najafi were killed fighting bravely for the cause of Islam and its propagation. Due to the kind prayers of Moizuddin Turkey and named it Kohe Hera (The mountain of diamonds) and due too much usage of this place name it had changed as Kohir instead of Kohe Hera. No information about marriage, his sons and daughters are available so it is said that he had no successors and for this reason there were no trustees from his family members are coming to the holy shrine at Kohir Sharif and from the above information it is also clear that he Tajuddin Najfi, Sultan Hasan Gangu Bahamani was becoming successful in the war against Raja Pratap of Kakatiya Kingdom of Warangal.

Upon the death of Moulana Tajuddin Najfi in the war Moulana Moizuddin Turkey had called his son from Najaf and upon arrival of his son Tajuddin from Najaf the Sultan had granted him the title of “Ainul Muluk” and also given him length of land equal to 342 bed spreads along with his royal decree with seal and signature. But he did not accept anything from the royal grants. He was uncle and teacher of Hazrat Khaja Bande Nawaz of Gulberga as well follower of the Sufi order of Quaderia and Chisti.

The name of Kohir was Ankharapatan and there was one mountain of diamonds at that place and for this reason Moizuddin was died as single without marrying. In the history records his date of his death is not available and it is said that he left the world on the 15th Jamadil Akhir but the year is not available. The annual Urs (death anniversary) is celebrated every year on 15th Jamadil Akhir on the large scale with so many good arrangements and there will be a large number of attendance of devotees from many corners of Deccan (Hyderabad) and from other neighbouring states of Karnataka and Maharastra as well as from other areas of India. His grave is situated in the open ground near the Kohir city. At the time of the annual Urs (death anniversary) large number of visitors usually visit his holy grave from all communities.

On Urs (death anniversary) ceremony and on all other weekdays the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name

There is one grave near his holy shrine which is said to be his spiritual teacher and on the left side of his grave there are many graves which are said to be the graves of his followers and servants and from their lineage the trustees are coming and who are doing their service at the holy shrine for the benefits of the visitors round the clock.

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http://en.wikipedia.org/wiki/User_talk:Atherhafeez

5. The brief biography of Hadrat Baba Sharafuddin Saharwardi



Mausoleum of Hadrat Baba Sharafuddin Saharwardi

Due to the prayer of Hazrat sheikh Abdul Quader Jilani the founder of Saharwardi Order, Syed Shabuddin Saherwardi was born and who was the teacher and spiritual master of Baba Sharfuddin Saherwardi. He was among the first two great Sufi Masters who had landed in India for the preaching and propagation mission of Islam as per the instructions of the prophet of Islam. The details of two great Sufi Masters who had first landed in India for the preaching and propagation mission of Islam are as follows. 1. Hazrat Khaja Moinuddin Chisti. 2. Hazrat Baba Sharafuddin Saherwardi.

Name and title.

His name is well known and famous as Sharafuddin and his title (Alqab) is known as Saherwardi Iraqi. But he is well known and famous as Hazrat Baba Sharafuddin. In Deccan (South India) the disciples and devotees called him as Baba Saheb. He belongs to the Saharwardi Sufi Order and his native place is Iraq so the historian has called him as Saherwardi Iraqi and he belongs to a family member of Bani Hashim and he is related to the Sadat (descendant of the holy prophet through his daughter Hazrat Fatima) family and all historians have agreed that he was related to Syedna Imam Hussain in 13th

generation. Once he saw Allah's final apostle in his dream and who has instructed him to proceed towards Deccan (South India) for the preaching and propagation mission of Islam there. So he was arrived in the Deccan (South India) as per the instruction of Allah's last prophet and he was the first pious personality in the Deccan (South India) who arrived for the Islamic preaching and propagation work.

Genealogical record.

- 1.Hazrat Syedna Imam Hussain.
- 2.Hazrat Syed Imam Zainul Abidin.
- 3.Hazrat Syed Imam Baquer.
- 4.Hazrat Syed Imam Jafer Sadiq.
- 5.Hazrat Imam Mosa Kazim.
- 6.Hazrat Syed Mosa Raza.
- 7.Hazrat Syed Imam Mohammed Taqi.
- 8.Hazrat Syed Imam Mohammed Taqi.
- 9.Hazrat Syed Imam Mohammed Taqi.
- 10.Hazrat Syed Jafer Thani.
- 11.Hazrat Syed Asghar.
- 12.Hazrat Syed Abdullah.
- 13.Hazrat Syed Ahmed.
- 14.Hazrat Baba Sharfuddin.

He is also known in the Deccan (South India) as Sultan of Deccan as he was the first pious personality who was arriving in the Deccan area for the preaching and propagation work of Islam.

Blessed Birth.

He was born on 16th *Shaban* in the year 586 A.H. in Iraq in early hours of the morning time. As per the historical records and as per reference from the book of "*Peer Mughan*" he was landed in India directly from Iraq in the year 631 *Hijri* and he was reached in the Deccan (South India) in the year 640 A.H. As per the above records his date of birth is

586 A.H. and his age at the time of his arrival in India was 45 years and he was staying in the North Indian region for the period of nine years and he was busy there in the propagation and preaching work of Islam and later he was proceeding towards Deccan (South of India) when he was 54 years old and this figure shows that he was busy in the Deccan (South of India) for the Islamic preaching and propagation work for the period of 47 years.

Early Education.

His early education and training was completed in the city of Baghdad. First he was completing the learning of Quran under the supervision of his father and then he became the disciple of great Sufi Master Sheikh Syed Shahabuddin Saherwadi and learned the following knowledges from him successfully. 1. *Tafsir* (Exegesis of the holy Quran). 2. *Hadith* (Traditions of the holy Prophet). 3. *Fiqah* (Islamic jurisprudence). Due to living in the company of above great Sufi Master for the long period he became his great and famous disciple and he obtained caliphate (spiritual successorship) from him and due to great endeavours and training in the company of Sheikh Syed Shahabuddin Saherwardi he became perfect in the worship and improved his manners to greater heights and which resemble with the manners of his Sheikh and his great spiritual master.

He maintained his nightly prayers and devotions.

During the whole night he used to pray *Nafil* (supererogatory) prayers. His worship style was very hard and tough as he used to perform *Wazu* (ablution) with cold water before four hours from the sunrise and he used to perform the *Tahajud* (supererogatory prayers in the early hours of the morning) prayers during the nights with great care and attention. When there will be signs of morning time then he was used to perform the morning prayer. After the end of the above worship he was used to busy in the following things. 1. Worship. 2. *Riyazat* (Mystical Exercise). 3. Preaching and propagation work of Islam.

Conduct and character.

He was kind hearted man and his manners were very good and also he was a very simple man and possessed fine conduct and character. He had great control on his *Nafas* (soul). Due to his great personality there was great *barkat* (blessings) and guidance for the people of the area. He was much interested to help the poor and helpless persons. He never liked richness and wealth as well as higher status of life and he was always preferred to live among the poor persons and never liked to have relations with the rich and wealthy persons. He possessed good manners and attractive language since the beginning of his life so he was attracted the largest number of people in the area of the Deccan (South India) and his language style has helped in the preaching and propagation work of Islam. His worship and endeavours were not normal but were very great. His main teaching points have mentioned as follows. 1. *Mashan* (qualities) Islam. 2. Dimension of Islam. 3. *Rawadari* (tolerance). 4. Equality in Islam.

So for the above reasons many people come to know about his greatness and truthfulness of Islam. Many persons have accepted Islam due to his great conduct and manner. He has selected his best and trained disciples and caliphs and send them around different areas of the Deccan (South India) for the work of teaching and preaching work. His main teachings are as follows. 1. Against caste and creed. 2. Against colour and race. 3. Against language differences. 4. Against untouchability. 5. Islamic brotherhood.

So he had preached that all men are brothers of each other so all should show kindness and share others in happiness and grief. So this great teaching's effect is still seen in the city of Hyderabad now and the people from various walks of life, irrespective of caste and creed, assemble to share happiness and grief and they like and live in brotherhood atmosphere. Due to his Islamic teaching of brotherhood he will be remembered in the hearts of the people of the Deccan (South India) till the day of judgement and he also preached that all men are sons of prophet Adam so all should worship one God and so His worship is necessary for all of them.

Due to his presence in the land of Deccan (South India) the sound of Islamic creed “La ilaha illallah Mohammed-ur-rasul-ul-lah.” (There is no God but Allah and Mohammed is Allah’s Messenger) is able to hear with the ears of the local people and so they began worshipping of one God and the flag of Islam was first time take to the air in the land of Deccan (South India).

His advice.

This is a fact that due to presence of Sheikh in the area of the Deccan (South India) the light of Islamic religion was spread all over the region. He has spent all his life in the preaching and propagation work of Islamic religion in the area of the Deccan (South India). He has given first instruction to his disciples and devotees that they should not say anything wrong to pious personalities of Hindu religion. So for above reason there were a large number of persons from various walks of life, irrespective of caste and creed, assemble in his preaching and propagations meetings to hear his messages and sayings. Due to the great character and teachings of tolerance of this pious personality compared to other cities of India and in areas of Deccan (South India) there is good relations between Hindu and Muslims communities is still available and this shows the clear proof of tolerance of the past Muslims of Deccan (South India).

Selflessness.

He was a great helper of the poor community and needy persons and he was a great follower of *Esar* (selflessness). He was always used to help the poor and hungry persons. If he will find any persons hungry then he used to send them his portion of food and he himself used to live without food. Whenever he used to get any presents from his disciples or friends then he will use to send the same to poor students. When he will use to sit for eating food then he will use to ask about his poor neighbours requirements of the food and if he will find any hungry persons there then he will send his portion of food to them. He has possessed all good qualities which his great Sufi master had possessed with him.

Arrival in India.

He arrived in India during the period of Bahmani Kingdom of Deccan in the year 631 A.H. and for a period of nine years he was busy in the preaching and propagation work of Islam in the North Indian region.

Arrival in Deccan.

In the year 640 A.H. he arrived in the Deccan . At that time there was great ignorance which prevailed in this area and due to this reason if they used to see any Muslim person in the morning time and then they will feel it as a bad thing. If any Muslim traveller will used to visit the area then he will be given many troubles and hardships and even the food provisions will not be giving them against the payment of money to them.

Chilla Kashi (retirement of 40 days into mystic seclusion).

Upon his arrival on the mountain he was entered into the cave for Chilla Kashi (retirement of 40 days in mystic seclusion) and engaged there in the worship of Allah and left all other things. For a period of nine years he was busy in the worship of Allah and mystical exercises and then he came out of the cave at the age of 62 years and that cave is still available in the mountainous area known as Baba Saheb Chilla. So for this reason the visitors and devotees used to go there and visit the cave. At the time of his arrival from the cave his name and fame was spread over all areas of Deccan (South India) so for this reason the visitors and devotees began their visiting his place of residence in large numbers. The visitors will use to visit Sheikh from near and far away places in large number for the fulfilment of their desires and wishes for the sake of Sheikh's blessing and his prayers.

The Preaching and Propagation work in Deccan (South India).

During the troublesome period he was arrived in the Deccan (South India) at the age of 54 years for the propagation and preaching work of Islam and he commenced this work successfully with the help of his great manners and good conduct. Upon his arrival he was immediately settled down on the top of the mountain. At that time the city's name of Hyderabad was not known. He arrived in the Deccan (South India)

with his 60 friends and *Darwesh* persons with him. He was used to busy in the worship of Allah and the propagation and preaching work of Islam for his disciples. Many Hindu persons were used to visit him and used to pay him great respect and honour. Many thousand Hindu persons have accepted the religion of Islam and due to his guidance and great endeavours. There was a great effect of his truthfulness and greatness on Hindu persons and for this reason they left the idol worship and they came into the fold of the religion of Islam.

He was greatly interested in the preaching and propagation work of Islam. During his speech there will be a great effect on the visitors in his gatherings. For this reason there was a great effect of his speech on the non Muslims who used to attend his meetings and so they will leave their religion and enter into the fold of Islam at the time of leaving his meetings. His speech will be free from the mutual imprecation to prove the truth from his point of view and for this reason there was a great effect on the visitors so there was great surprise for them. Due to his great effect of his speech many local persons not only accepted the religion Islam but they had attained a higher status and positions in the religion of Islam and became great masters of Islamic knowledge for the public guidance and instructions.

In the morning time he will use to visit the patients and other needy persons. The present shrine area is away from Hyderabad city in southwestern side and the name of the area where his shrine is located is still known in his name. So we cannot imagine the condition of the area before 800 years and at that time this first sheikh arrived in the Deccan (South India) area. Because in this area there was a thick forest in which there were a large number of wild and dangerous animals used to live in it. Also in the local area the population of cruel men was used to reside there.

As per traveller's account of *Qutubi* in which it is mentioned that in the Deccan (South India) area the cruel people were used to reside there and they did not like to look of the Muslim persons in their villages. And seeing of any Muslim person at the morning time will be termed as

unlucky and a bad thing and even they will not use to sell goods to Muslim against cash payment and they used to send them out of their villages due to their hate and cruelties. So we can imagine that how this great preacher was most successful upon facing many hardships and hard tasks in his mission of preaching and propagation in the Deccan (South India) area in that difficult and hard time. Due to his hard tasks the light of Islam was spread in the area and the cruel people come to know about the teachings of humanity and manners and good conduct. So in this way sheikh was most successful to bring the light of Islam in the dark area of the Deccan (South India). As Islam which is the religion of peace and love and so sheikh who has acted upon this principle and due to this practice there were good results and due to positive information the large number of local people have accepted the religion of Islam for their improvement of worldly lives and also for their success in the next world. So for the above reason the large number of persons have become his disciples and have left *kufer* (infidelity) from their lives and have entered into the fold of light of *eman* (belief) of Islam.

Miracles.

The sheikh had a great spiritual status in the Deccan (South India) which is well known and famous to all and even the small child know his name and status and position so all people have great devotion to him. His main purpose of his life was the preaching and propagation work of Islam. So some historian has mentioned some of his miracles which were related to his preaching and propagation work of Islam. There are many other miracles which are well known and famous but we are mentioning here some miracles which are as follows.

One drunkard person's *bait* (pledging spiritual allegiance).

It is well known fact that one drunkard person visited his shrine and requested him to allow him to drink liquor and toddy so that he can accept the religion of Islam. So the sheikh told him that he will be given permission in this matter but he should not drink before him. So the man accepted his condition and become Muslim in the shrine. He has given his name as Noor Mohammed. Upon his return from the shrine he

desired for liquor drink so he went to the liquor shop and purchased some liquor to drink.

At the time of liquor drink when his cup was near his lips and suddenly he saw his sheikh near him so he was afraid and due to his fear he has thrown away the cup of liquor and left the liquor shop and came to the shrine of the sheikh and sat there with fear and sorry and he went away and seated in one corner place in the shrine and he sat there silently in the condition of fear and sorry. So for this reason somebody has asked about his condition in this matter. So he told him that he went to the liquor shop for the drink of liquor and at the time of drink he saw the sheikh near him so for this reason he ran from the liquor shop and came to the shrine and due to this reason he was sitting there in the condition of fear and sorry. So he asked the shrine servants whether the sheikh left the shrine today? So they replied him that today he was not left the shrine. Due to the above event Noor Mohammed effected greatly and forever he left his habit of drinking toddy and liquor.

The lost ox was found.

Once a washer man has lost his ox so he searched his ox for a period of two months but he could not find his ox. For the above reason he came to see the sheikh in this matter and explained the details of his problem that he has lost his ox since two months so he searched his ox in the forests and in mountain area but he could not find his ox anywhere. He told him that he is a poor person and having a large family and his only life support ox is lost and due to this reason he is passing through great difficulty and problem. As he is a poor person so he could not buy another ox so please kindly help him in this matter and solve his problem. Sheikh upon hearing his problem he consoled him and given him some Naqsh (charm) to him and has instructed to put the same at a certain Hindu temple area so that he can get back his lost ox by the grace of Allah.

That man went to the temple area and put Naqsh (charm) there and he was returning from there and on the way he found his lost ox and he was much happier in this matter and went to the house along with his ox so for this reason his members of the family were happy. His friends and

relatives have asked him about the details of the event so he told them the complete story of the sheikh's miraculous. Upon this event which was spread in the large area so for this reason large numbers of the person's attention was diverted towards Baba Saheb's shrine and persons began accepting the greatness of Islamic religion. Due to the kind grace of Allah the washer man and his companions have accepted Islam in the holy shrine of the sheikh due to the above miracle.

Another miracle.

Due to his *faizan* (favour) people from various walks of life, irrespective of caste and creed, assemble at the famous mausoleum of Baba Sharafuddin from many places. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, used to gather there to seek blessings. Mr. Venkat Reddy Palekar of Golconda fort has only one son who became seriously ill so for this reason all doctors have given their opinion that the boy is not curable and some days of his life period is left. But suddenly an idea came into his father's mind that he should take the boy to the shrine for his recovery there. So the father of the boy visited the shrine of sheikh and put his head on the foot of the sheikh and began weeping and requested for the health and recovery of his seriously ill son. The father also told sheikh that upon death of the boy there will be no use of their life as their family is having one son only.

Upon hearing all details of the case sheikh consoled him and gave him *taviz* (charm) for putting around the neck of his son and also he gave him some water upon blow over some Quranic verses on it. The Sheikh told him that Allah will recover the boy and for 3 days sheikh gave him water and boy's health condition began recovering slowly and in some days the boy was recovered completely and visited the shrine and met with sheikh and they began visiting sheikh daily for his blessing purpose. In all places fame of sheikh's healing power has spread so for this reason many physicians used to visit him and get treatment of their heart diseases and recovered by prescription of Kalmia Tayeb (Islamic creed) and due to his fame Muslims used to tell him as Baba and Hindus used to say to him avtar.

Live miracle.

The sheikh's mausoleum is situated on the mountain and to reach on the top of the mountain there are 312 steps have been constructed so it's not easy to reach on such top mountain area. But it is observed that old men, women and small children used to cover all steps easily and without difficulty and problem. This is a living miracle of the sheikh which is being observed by all persons in the shrine since long time.

Companions.

There were total 60 companions with him who arrived along with him in the Deccan (South India) area. He used to send them in the villages and hamlets for the propagation and preaching work of Islam. Among his great companions who were sent to the villages are as follows. 1. Hazrat Baba Syedna Shabuddin. 2. Hazrat Baba Syedna Fakheruddin. 3. Hazrat Baba Syedna Shabuddin who has spent some time with Baba Sharaffuddin and was going to the place where now his tomb is available there and in that place Nawab Fakheruddin Shamsul Umra Bahadur of Hyderabad government constructed some shops and populated this place with the name of Shamshabad. He has spent all of his life there and upon his death he was also buried there.

Successors.

Baba Saheb upon his arrival in the Deccan (South India) was very busy in the service of mankind and for this reason he has spent all his life without his marriage and so for this fact his family connection was stopped. So he has adopted his brother Syed Musa's son Syed Fariduddin before his death to continue his mission of Islamic religion and nominated him as his successor and his grave is situated at the left side of Baba's grave in the square open-air courtyard of the marble stone and which was constructed by Nawab Khurshid Jah Bahadur.

First arch.

On the way of the shrine there are available first arch and this arch, one mosque and well was constructed by Babuji Choudhry who was a famous devotee of the sheikh.

A well known and famous woman disciple.

As per reference from Khaja Fariduddin who was the custodian of the shrine of Hazrat Bahbud Ali Shah Saheb Hyderabad that her title was *Bibi Fakihia* which was granted by Baba Saheb. Her name is well known and famous as *Pheki Bibi*. She belongs to one disciple's family of Baba Saheb of Deccan (South India) area and she was the daughter of that family. Her father and all her family members were becoming Muslims due to Baba's preaching and teaching work. Her father was used to present in the service of Baba Saheb day and night. Due to Baba's father his family members and all sons were becoming perfect in knowledge of *Hadith* (traditions of Allah's last prophet) and *Fiqha* (Islamic jurisprudence). *Phiki Bibi* was always used to be in service of Baba sahib and Baba Saheb was also very kind to her.

Once her father visited Baba Saheb and explained him that now his daughter reached at the age of entering bond of marriage (*aqad nikah*) and for this reason he offered her marriage proposal to him. But upon this request Baba Saheb smiled and said now the girl is fit for the work of teaching and preaching among the women so for this reason he has granted her title as *Bibi Fakhia*. So *Bibi Saheba* was busy in the above work till her life. As per Baba Sahib's instruction she has discontinued the following things.1. Worldly desire and wishes.

She has followed the following things.1.Service of mankind.2.Worship of Allah. For the above reasons her name become famous and well known as *Pheki Bibi*. Her grave is available on the high platform and it is situated in the square open-air courtyard of the marble stone. All visitors who come to visit the mausoleum of Baba Saheb and they also visit *Bibi Saheba*'s grave.

The Urs (death anniversary).

Every year on the 15th Shaban to 22nd Shaban the Urs ceremony is celebrated. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Baba Sharafuddin every year.

Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and the ceremony of *Sandal* is held at the Sandal House in Balapur village near Hyderabad. The Sandal ceremony is taken out from the Sandal House. As per the historical records and traditions it is clear that he was born on 16th Shaban in the year 586 A.H.

During his life he was used to conduct his preaching meetings on 16th Shaban every year in which he was used to teach the Islamic rules and regulations and as well as other Islamic teachings to the general public. The 2nd Sandal ceremony which is celebrated every year on the 19th Shaban and which is organized by government agencies and on 20th Shaban the lights are illuminated on the mausoleum and on this occasion several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. On the morning of 21 Shaban there will ceremony of Quran recitation will be held in the shrine area and after the recitation of *Faitha*, prayers will be held for the fulfilment of the desires and wishes of the visitors of the shrine.

There will be some strange scene available on the above date when a large number of Muslims from the villages will present there and upon taking bath with cold water and in wet clothes and with wet hairs they will pray while folding their hands in the Baba Sahib's shrine. On 22nd Shaban after the ceremony of recitation of verse *Qul* is held and old flowers will be removed and new flowers and new cover on the grave is replaced there.

During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places. Upon his death Hazrat Baba Syedna Fakheruddin was buried in the village Khaja Gadh Jagir on the mountain which is surrounded by the good natural location. Hazrat Baba Syedna Fakheruddin also did many great endeavours for the propagation and preaching work of Islam.

The caliph and successor Hazrat Baba Fariduddin Saherwardi.

His brother's name is Hazrat Baba Musa Saherwardi and his son's name is Hazrat Baba Fariduddin Saherwardi to whom Hazrat Baba Sharafuddin has appointed him as his successor and from him lineage of the family is continued as the custodians of the shrine for the service of the visitors of his mausoleum since long time. His mausoleum in Hyderabad which is famous since long time for the fulfilment of desires and wishes of the persons who visit his mausoleum there.

Death.

He has left the world in the year 687 A.H. As per the records of any other pious person that he was over forty years old at the time of his arrival in India and at the age of 101 years he was died in Hyderabad city. As a matter of fact this world is temporary abode and *baqa* (existence) is only for Allah. The sad day came when this pious personality with following qualities left this world. 1. *Sun of Marafat* (knowledge) and *Tariqat* (mystic way of life). 2. *Moon of Haqiqat* (reality) and truth. All historians are agreed that he has left the world on 19th Shaban in the year 687 A.H. and he was buried on 20th Shaban and the Sheikh's age was 101 years at that time.

Grave.

His grave is situated in Hyderabad on the eastern side at the distance of some miles and his tomb is constructed on the higher platform and the tomb area is well known as Phadi Sharif.

Reference book :

'Faizan Auliya Deccan ' by Mohammed Ali Majdadi.

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<http://en.wikipedia.org/wiki/User:Atherhafeez>

6.The brief biography of Hadrat Yousuf Sahib and Hadrat Sharif Sahib

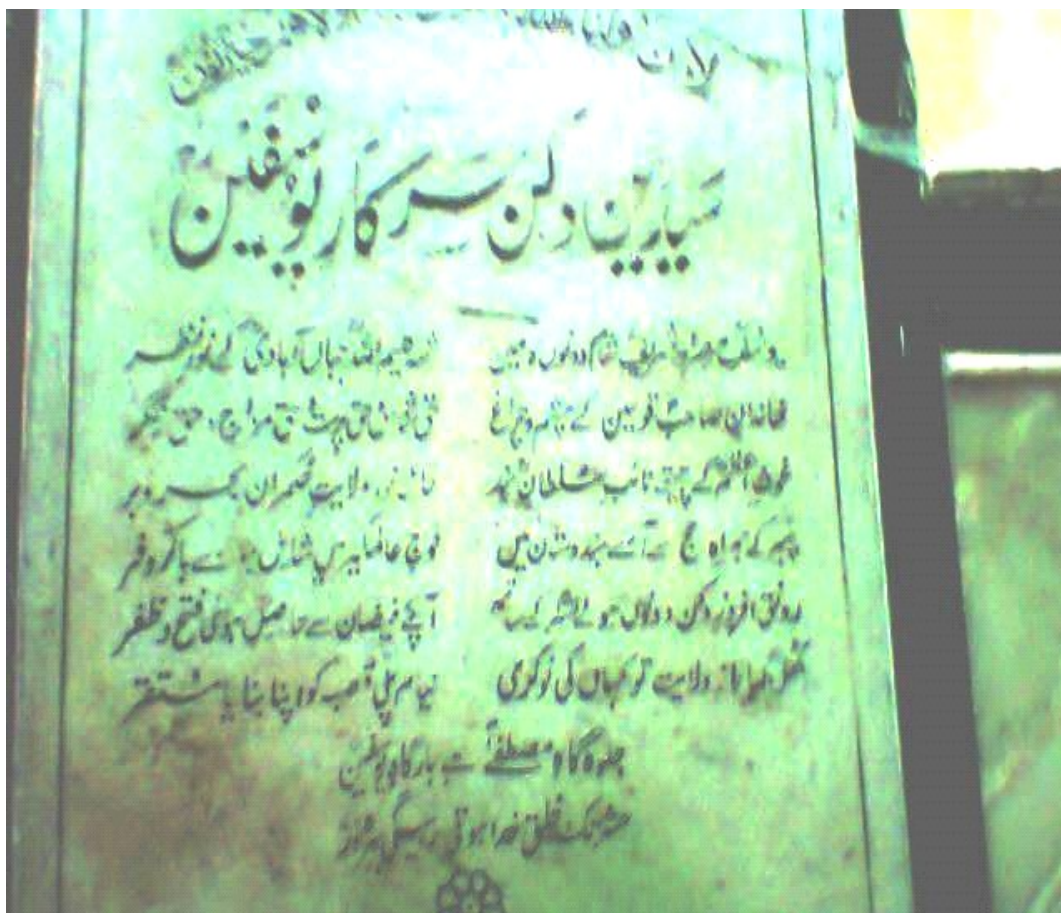


Names

Hazrat Yousuf Sahib and Sharif Sahib were great Sufi saints of their time. They had finished their personalities for the sake of Allah. They had spent their whole lives as per the commandments and prohibitions of Allah and for the preaching and propagation work of Islam in the foreign land. Their names are as follows. 1. Hazrat Sharifuddin . 2. Hazrat Yousufuddin .

The tablet on the mausoleum.

A picture of the tablet is available on the front wall of the masuleum as follows in which brief biographical details of Hazrat Yousuf Sahib and Hazrat Sharif Sahib are mentioned in it.



And afterwards they got the title as Shah and Uddin and these titles have become part of their name and which were becoming famous and well known in Hyderabad and in the world. And Hazrat Yousuf Sahib is older than Hazrat Sharif uddin Saheb.

Genealogical record.

Their link and lineage are connected with Allah's final prophet. Both of them belong to Sadat (descendant of the holy prophet through his daughter Hazrat Fatima) family members and the proof in this matter is shown in the following genealogy records.

1. Hazrat Khaja Moinuddin Chisti.
2. Khaja Qutubuddin Bakhtiayar Kaki.
3. Khaja Fariduddin Gung Shaker.
4. Khaja Nizamuddin Auliya.

- 5.Khaja Naseruddin Chirag Dehlavi.
- 6.Khaja Kamaluddin Qudsara.
- 7.Khaja Sirajuddin Qudsara.
- 8.Khaja Alimuddin Qudara.
- 9.Khaja Sheikh Mahmood alias Sheikh Juman Qudsara.
- 10.Khaja Jamaluddin alias Sheik Juman.
- 11.Khaja Sheik Hasan Mohammed.
- 12.Khaja Sheikh Mohammed.
- 13.Sheikh Yahiya al-Madani.
- 14.Khaja Kali Mullah Shah Jahanabdi.
- 15.Syed Shah Yousufuddin (Syed Shah Sharifuddin).

Native place.

Hazrat Yousuf Sahib was born in Egypt and spent some part of his life there and Sharif Sahib was born in the village of Kanaan in Palestine which is the homeland of Prophet Yousuf (peace be upon him) and others Israeli prophets and this place was once a great centre of Islamic preaching and propagation work in Syria as per above tablet record. Regarding their birth , early education and early life details are not available in the historical records. Due to their preaching and propagation work of Islam both of them were becoming well known and famous among the general people there. Due to their hard endeavours and the work they brought back the persons who were away from the right path of Allah.

Relationship.

Hazrat Yousuf Sahib and Sharif Sahib first met by chance on the way on the Makkah journey as both of them were going to Makkah to perform Hajj and become close friends and like true brothers and went towards Makkah upon becoming close friends . For this reason in Hyderabad and throughout India and in some other countries everybody thinks them as the real brothers . At that time Hazrat Kaleemullah who was a great Sufi saints and Sufi Master from Delhi

was also present in Makkah to perform the Hajj. These two great personalities (Yousuf Sahib and Sharif Sahib) were also in Makkah for the visit of holy Makkah and they were looking for some area for the preaching and propagation work of Islam and in this way they were searching some country to go and to commence their activities and to bring the persons on the right path towards Allah.

Bay'ah (pledging spiritual allegiance).

So upon meeting with Hazrat Sheikh Kalimullah they could able to find their final place of destination in India and both of them become disciples of the sheikh and they both of them made a pledge (*Bay'ah*) to him as their *Murshid* (spiritual master) so then they become initiated as a *Murid* (disciple) and they also got saintly dress from him and become successors of above great sheikh of India at that time. The Sheikh was very kind to them so he was awarded them caliphate of Chistiya and Nizamia Sufi Orders.

Brotherhood.

Both of them were not real brothers and but they were the only disciples of one Sheikh. But there was too much love and affection in between them so they seems two different bodies but actually due to their cooperation and understanding they both were seen as one. As both were true friends and followed one Sufi master and proceed to one destination and spent all their life in togetherness and also died in one place upon a hard task of endeavours for the preaching and propagation of Islam. So for this reason the people of the past have watched their unity, love and affection and also till the day of judgement all generations will come to know their life of unity, love and affection.

For this purpose Sheikh Kalimullah enlightens their souls due to his spiritual power so that they should decide and proceed towards India for the propagation and preaching work of Islam there . After the Hajj Sheikh Kalimullah comes back to India and died there and he was buried in the cemetery of Kaki and Sulaiman in Delhi. Due to the blessings of Sheikh Kalimullah the people of Delhi were much benefitted by them. He was not only a great Sufi Master but he was also

a great author of many famous Islamic books and his famous book of “*Exegesis of Quran*” (Tafsir al- Quran) in Arabic is recognized as a great book in the Arabic language.

Due to the advice of Sheikh Kalimullah of Delhi Hazrat Yousuf brothers decided to proceed India for the propagation and preaching work of Islam and they have landed in India in the reign of Mughal Emperor Aurangzeb Alamgir of Delhi kingdom .

Arrival in India.

Due to their love for their Sheikh they left their native place of Egypt and Syria and followed the below things 1.Worship.2.Mystical exercise.3. Trust of Allah. and due to the guidance of their Sheikh these two perfect personalities of the both worlds reached Delhi which was the capital city of India along with their spiritual master Sheikh Kalimullah of Delhi as per reference of the 4th couplet in the above tablet record in which it is mentioned as follows. They arrived in India along with their spiritual master upon performing the Hajj and there upon joining in the service of an army wing of Aurangzeb Alamgir.

Service.

These two pious personalities were arrived in Delhi and were getting service in the army of Mughal King Bhadur Shah as per reference from book ‘*Anwar Aqiyar*’ and ‘*Tadhkira Aulia Deccan*’ but as per reference from book ‘*Maqazan Aras*’ that these two saintly persons were got service with king Bhadur Shah’s minister Khane Khanan. As per reference from book ‘*Peer of Golconda*’ that both of them got service in the army wing of Aurangzib Alamgir and afterwards they were promoted as commander of 10,000 grades of army men and this reference seems to be correct that both of them were living during the period of Hazrat Nizamuddin Auliya Aurangabadi in the reign of Aurangzeb Almagir.

Arrival in Hyderabad.

Immediately upon reaching India they had proceeded towards Hyderabad with the army of Aurangzeb Alamgir for the conquest of the fort of Golconda kingdom . Like other great Sufi Masters they did not like to live in the shrine housing for the worship and propagation and preaching work of Islam but they preferred to get their livelihood by adopting some service and so they got service in the Mughal Army of Emperor Aurangzeb Alamgir as an army man. At that time it was compulsory for the army personnel possess the horses for the requirement of the service and also it was must for the army men for the wars and military expeditions.

The march of army of Aurangzeb Alamgir

Hadrat Barhana Sahib was alive at the time of arrival of Hazrat Yousuf Sahib and Sharif Sahib to Hyderabad. When Aurangzeb Alamgir's army was marched from the tank Bund of Mir Alam Mir Jumla to the fort of Golconda and in that army two great Qutubs (highest cadre in spiritual pivot) Hazrat Yousuf Sahib and Hazrat Sharif Sahib were also present there. Due to the above reason he was asked a piece cloth from his disciples and covered his body with that cloth .Upon passing away of the royal army of Aurangzeb Alamgir from there he returned the cloth to the disciples. The people were surprised to see his action and requested him what is the reason of covering his body upon arrival of the royal army of Aurangzeb Alamgir?.He asked one of his disciples to put his head into his armpit and said there should be shame from the human beings and not from the animals. The person who had put his head into his armpit said except Hazrat Yousuf sahib and Sharif Sahib he saw all royal army men in the shapes of animals.

In the army of Emperor Aurangzeb Alamgir there were no problems and difficulties and in it there was complete peace and order was available and there were also Islamic rules and regulations were in full practice in the army. Both of them not felt any modesty for their military job of army men in the Mughal Army as in the army job the facilities which are the requirement of asceticism and piety were also available there. Their presence in the Deccan (South India) was a great sign of right path towards *Haq* (truth) and enabling the general persons

to follow the religion of Islam so that they can proceed towards the right path of Allah. Both of them were attached to the service of an army wing of Emperor Aurangzeb Alamgir's son Prince Bhadur Shah.

During wars and expeditions both of them (Hazrat Yousuf brothers) were used to spending most of their time in the worship and meditations of Allah and both of them were fond of reading a holy book Quran after every prayer. It was noted that holy book reading was always their most interested and important work and as well as their aim of their lives. For this reason they will commence the Holy book reading in the nights and which will be usually ended in the morning time.

For the conquest of Golconda fort it is well known historical fact which is available in the books of history that the endeavours and spiritual powers of Hazrat Yousian brothers were mainly responsible for it and if they were not tried in this matter then Emperor Aurangzeb Alamgir could not able to conquer the great fort of Golconda. Emperor Aurangzeb Alamgir adopted the occupation of the copyist to earn the livelihood by writing the copies holy Quran and selling it in the market. He was used to write some portion of it on the daily basis. The aim and purpose of life of Emperor Aurangazbi Alamgir and Hazrat Yousufian brothers were to love and respect the Holy Quran so they were always used to read it day and night on the regular basis.

Flood in the Musi river.

During the military campaign of Golconda fort one night there was a dangerous flood came on the Musi river which flows in between the Golconda fort and Hyderabad city as there was severe rainfall since some days and also there was dangerous storm. And due to this reason that night the army wing of Augrangzeb Alamgir was encountered with heavy storm and winds. So for this reason the military men had faced many problems and hardships. The royal army tents and pavilions were damaged and scattered here and there due to heavy storm and winds.

There were no lights available in the army camp and so for this reason army men were encountered many difficulties and problems. But the tent of both of them (Hazrat Yousuf brothers) was safe and in

securing condition and even the lamp functioned there normally and there was no effect of heavy storm and winds inside the tent of Hazrat Yousufian brothers. But outside of their tent there were many damages and disturbances of the storm in the military camp area of Emperor Aurangzeb Alamgir were found. But inside the tent there were peace and normal life was there and both of them were busy in the reading of the holy book Quran. Their lamp 's flame was normal as the heavy storm and winds could not stop their lamp's light.

When the army men and Aurangzeb Alamgir observed their tent's position and were surprised upon watching their great miracle during the heavy storm and winds. Due to flood water and dangerous storm many thousand Mughal army men were washed away in the river Musi. So for these things of destruction and heavy losses which were causing great happiness and pleasure to the people of Golconda fort so for this reason there was illumination of lights from Bala Hisar (fortress) to the other areas of Golconda fort.

The floods' disastrous and storm problem continued for many days and due to this reason Mughal army camp was suffering heavy losses and great difficulties in the Golconda area. To inspect the above heavy losses of flood and storm Emperor Aurangzeb Alamgir left his royal tent in the darkness of night and checked the tents and the army camp area and he was observed that his two army men were busy there in reading the holy Quran so he decided to ask them for their help for the conquest of Golconda fort. So he has requested them as follows and asked them for their kind help in this matter. "Despite of my great army power there is no success for the conquest of Golconda fort and I think there is something or some power which is causing obstacles for my power and for my military struggle."

Upon Emperor Aurangzeb Alamgir's many requests they have written some lines on the small potsherd and asked him to give it to one cobbler who is sitting in the Lunger house area of Golconda fort and who will help him in this matter. So Emperor Aurangzeb Aalmgir immediately rushed to that place on his horse back after facing many difficulties and problems as firing was in progress from the fort of Golconda and upon

reaching he gave the cobbler the small potsherd and so he has looked at him with anger. The cobbler reads the message on the potsherd and upon reading the message the cobbler had written some lines on the back side of it and instructed him to give back to Hazrat Yousufain brothers.

So Emperor Aurangzeb Alamgir came back from there with great surprise in this matter and presented the potsherd to them and upon reading the message they have informed Emperor Aurangzeb Alamgir that their endeavours could not be successful in this matter as there is some spiritual power is an obstacle in this matter and they are helping Abul Hasan. So for this reason Emperor Aurangzeb Alamgir asked them is there is no pious personality on his side to help him in this matter ? And so for this reason he needs their help in this matter and he requested them to try again in this matter so that their endeavours would become successful for the conquest of the fort of Golconda.

So they told him to bring the same potsherd again and upon thinking too much and wrote something slowly and at that time night time was ending in Golconda fort and the flames of lights were in dim condition due to early morning rays and from the army camp and cantonment of Mughal army morning light was seen from there. When the second time the cobbler read the message on the potsherd and he was began thinking something and he was in great problem and difficulty for a long time and he did not say anything to Aurganzeb Alamgir so he asked him to do something soon as the time of morning prayer is approaching there so he had to go back to his army camp for some urgent matters there.

Upon hearing Aurangzeb Alamgir's requests the cobbler left the place while taking all his belonging and he told him that " Now the security and victory of the Golconda fort lies in the hands Emperor Aurangzeb Alamgir."The cobbler was shaking with great passion and there were sparks from his eyes and the potsherd was fallen on the ground from his hand and he had removed his old clothes and leather items as well as old shoes and slippers which were on his body and he left the fort of Golconda and he told that he was guadring this fort since 50 years and now he is leaving as per the fate in this matter and he is leaving this

place in the living condition. So the cobbler told Aurangzeb Alamgir that he should tell them that he was left from there.

Actually the cobbler was not the real cobbler but he was the Qutub (highest cadre in spiritual pivot) of his time and he was guarding the fort of Golconda and he knows well the spiritual status and mystic powers of Hazrat Yousufian brothers so he could not disobey their orders and for this reason he left the place of Golconda fort and went away to some unknown place while transferring the responsibility of security of the Golconda fort towards Allah and after this event he could not be seen again there. So it was the last night of the rule of Sultan Abul Hasan Tana Shah over the Golconda kingdom and he ruled the Golconda kingdom from 1672 to 1687 A.D.



The grave of Sultan Abul Hasan Tana Shah in Khuldabad

When Aurangzeb Alamgir came back in the army camp at the morning prayer (Fajr) time and he had informed the details in this matter to these pious personalities so the Yousufian brothers had congratulated him for the victory of Golconda fort and they had told him that the Mughal army will enter into the Golconda fort today as the guard of Golconda fort was already left from the gate of the fort. But as per history record it is mentioned that the fort of Golconda was conquered due to conspiracy of Golconda's military commander who had opened one window of the Golconda fort so for this reason the Mughal army was entered into the Golconda fort. But the real reason is that these two

shaiks played their great role in this matter and due to this reason only the Golconda fort was conquered by the Mughal army of Aurangzeb Alamgir.

In this matter there is one well known historical fact which is available in the books of history that for the conquest of Golconda Fort all the credits goes to the spiritual endeavours of Hazrat Yoursufian brothers.



The Golconda Fort Hyderabad

Next morning when Emperor Aurangzeb Alamgir was ready to commence the reading of the holy book of Quran and he heard the sounds of drums and kettle drums and asked the reason of it with his servant and the servant replied him that Prince Moazam collected the keys of Golconda fort from Sultan Abul Hasan Tana Shah and the fort of Golconda was already conquered._

The Conquest of Golconda fort.

The details of the conquest of Golconda fort are available in the book of 'Sair Golconda ' by Syed Mohiuddin Quaderi Zur and in the chapter of 'Invisible help for the conquest of Golconda Fort' it was mentioned the following details which are as follows. That for the conquest of Golconda fort the Mughal army was besieged the fort since long time

but there was no result at all and for this reason they were surprised and unable to know that from where they have received huge supplies and which is sufficient for them for such a long time as the Mughal army was thinking that in the short period of time the fort people due to problems and difficulties of starvation and water scarcity will open the fort gates soon to save their lives and properties. But actually in this matter the Mughal army could not able to understand the high level of courage and power of resistance of Golconda kings and their people. For this reason all efforts and endeavours of the Mughal army were not successful in this matter.

Even Emperor Aurangzeb Alamgir was surprised and not able to understand the grave situation in this matter and for this reason he was facing much difficulty because the renowned fort, which had traditionally served as the last refuge for the Golconda monarch and nobility, proved to be a challenge for even a seasoned campaigner like Aurangzeb Alamgir due to the mystic forces of Golconda fort. The impregnable fort of Golconda withstood repeated and prolonged blockades accompanied by ferocious assaults by the Mughal army. When it was finally taken, the fort fell to intrigue and treachery, or as some believe, the end came about due to spiritual intervention. The renowned defensive mechanisms of Golconda though were never breached.



Golconda Fort was besieged in early 1687 by the Imperial army. The Mughal army was at the receiving end of almost eight months over which all their attempts at storming the fort were repelled by the gallant garrison. The ingenious counter measures executed by the defenders often reversed the tables on the assailants causing heavy casualties. In frustration, the emperor ordered the construction of an encircling barricade to prevent ingress of supplies and reinforcements. In this matter there is one well known historical fact which is available in the books of history that King Abdullah Qutub Shah of Golconda fort had two son in laws and their details are as follows. 1. Prince Moazam Bhadur Shah son of Aurangzeb Alamgir. 2. Sultan Abul Hasan Tana Shah of Golconda Kingdom.

There was an agreement between Sultan Abdullah Qutub Shah of Golconda Fort and the Emperor Aurangzaib Alamgir of Mughal dynasty of Delhi that the next ruler of Golconda will be Prince Moazam Bhadur Shah as King Abdullah Qutub Shah of Golconda had no sons and but had only daughters. But the king Abdullah Qutub Shah of Golconda kingdom could not fulfil his agreement which he was already signed and accepted it. So for the breach of the above agreement the Emperor Aurangzeb Alamgir had conquered the fort of Golconda and punished Sultan Tana Shah of Golconda kingdom in this matter. The Emperor Aurangzeb Alamgir was a pious and kind hearted

ruler of the Mughal Dynasty, who used to watch the worldly matters from the angle of religion. So for this reason Aurangzeb Alamgir conquered the Golconda Fort and his conquest of Golconda Fort was not for his military and material gains but it was his great endeavour to punish the false person and to set the wrong thing in the right order.

They left their service in Alamgir's military.

After the conquest of the Golconda kingdom there were many problems and difficulties were there. During that period many changes were effected and also many wars were fought in which many persons were died and there was much bloodshed was there. Both of them have seen such critical time and great changes so for this reason they both left their service and settled down in Nampally village where their mausoleum is situated and this area is outside of Golconda fort and in that area both were beginning their lives on the trust of Allah.

And they were used to engage themselves there in mystical exercise and contentment and aim of their life was worship of Allah. So they both were always busy day and night in the worship of Allah. When the army men and people of Golconda have seen their pious status and position so they all have accepted their piousness and miracles and for this reason people from various walks of life, irrespective of caste and creed, assemble in several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Piety and status.

Due to their high level of piousness and piety so for this reason they did not demand anything from others and also not accepted any presents and grants from any person. Due to the effects of piousness and piety of their masters even their horses did not use to look and did not used to eat grass of other persons. Also these horses not used to graze on the land of other persons.

Great friendship.

Please note the following details which is very important that both of them performed Hajj together in Makkah and both of them arrived in India together and also both of them become disciples of one master in

Delhi. Also they entered in the army of Alamgir and came to Hyderabad together. Both of them did great endeavours and hard tasks for the preaching and propagation of Islam in a foreign land and both of them died on the same day and also their funeral prayers were organized together and at last both of them were buried in the one tomb.

Death. Both holy persons were died on 6th Zil Hajj on 1121 A.H. and as per history record there are no disciples and caliphs were not found.

Mausoleum. As per reference in the book '*Anwar Alaqyar*' that tomb and small water reservoir was constructed by Sadullah Bahadur who was the ruler of Arcot. The time will come when Allah 's every servant will finish his life mission and return back to another world. So Hazrat Yousufian brothers also completed their mission of guidance and instructions to human beings towards the right path of Allah in the most successful manner and left this world.

First Hazrat Yousuf Sahib left this world and before his death he was not well due to his sickness for the period of some days due to fever. At the time of Hazrat Yousuf Sahib's death his friend and brother Hazrat Sharif Sahib was not available there. When he come back there and when he come to know that his friend and brother already left the world. So he was shocked and was entered into the room and slept on the ground and he covered his face by white bed spread and died there. Their mausoleum is always full of visitors for the benefits of their great blessings there. Also their mausoleum in Hyderabad which is famous since long time for the fulfilment of desires and wishes of the persons who visit their mausoleum there.

Third grave in the mausoleum.

In the mausoleum there are three graves are available and out of them two are belongs to Hazrat Yousuf Sahib and Hazrat Sharif Sahib and at their foot side there is small grave is situated and about this there are many traditions are well known and famous in the shrine area that the boy belongs to his friend who came to Hyderabad with them and that friend left Hyderabad upon the conquest of Golconda fort and his son

was left in Hyderabad with Yousufian brothers and the boys was died at that time so he was buried in the mausoleum.

As per Another tradition that one cultivator who was used to live in the area left his son under the care and service of the Yousufian brothers. Due to the demise of these famous personalities the boy could not bear the tragic event and grief and he was died suddenly. As per third tradition that one of his friends was there who was died in those days so he was buried in the mausoleum for this reason.

Upon the end of the Mughal Empire , the Asif Jahi rulers of Hyderabad kingdom also had their great devotion and respect for this great mausoleum of Hazrat Yousuf Saheb and Hazrat Sharif Sahib. The graves of following famous personalities are also available around the mausoleum and the details are as follows. 1. Amir Minai. 2. Dagah Dehelvi and his wife. The name of the custodian of the shrine is as follows.

Hazrat Faisal Ali Shah.

The Urs (death anniversary).

The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine. Every year on the 5th and 6th of Zil Hajj the Urs ceremony is celebrated and on 5th Zil Hajj the sandal ceremony and 6th Zil Hajj the lights are illuminated on the mausoleum. On 7th Zil Hajj the recitation of the Quran will be organized. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Yousuf Sahib and Syed Sharif Sahib every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Shaikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places in large numbers.

Reference book :

'Faizan Auliya Deccan' by Mohammed Ali Majdadi.

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7.The brief biography of Hadrat Khaja Syed Hasan Barhana Shah Saheb



The mausoleum of Hadrat Khaja Syed Hasan Barhana Shah



The land of Deccan (South India) has been a great center for the pious persons since long time . For this reason many pious persons came over Hyderabad for preaching and propagation work of Islam in this area in large numbers and in all corners of Deccan (South India). Also the land of Deccan (Hyderabad) is known and famous for the shrines and their great learning centers of Islam which attracted the large numbers of local people. Due to hard their tasks and endeavours of

holy saints in these centres the large number of local persons not only embraced Islam but many of them also continued the work of preaching and propagating of Islam to their fellow countrymen the right path towards Allah. The land of Mehboobnagar district which is near Hyderabad is also famous for many pious persons where many pious persons landed in that place and who did many endeavours and hard tasks for the preaching and propagation work of Islam and due to their efforts and sacrifices the large number of the Muslim population is now available there.

Name and genealogy.

His name is Syed Hasan and title is well known and famous as Barhana Shah and he belongs to *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) family member and his name shows this fact. His belong to Iraq. He left his country and reached Delhi and become disciples and a devotee of Hazrat Sufi Sarmast and also he got his caliphate from. As per his master's style he used to live always naked condition and for this reason his title of *Barhana Shah* has become famous and well known. His name has also become famous with this name and in the Deccan (South India) he is well known and famous as Sarmast of Deccan.

The march of army of Aurangzeb Alamgir.

He was alive at the time of arrival of Hazrat Yousuf Sahib and Sharif Sahib to Hyderabad. When Aurangzeb Alamgir's army was marched from the tank Bund of Mir Alam Mir Jumla to the fort of Golconda and in that army two great Qutubs (highest cadre in spiritual pivot) Hazrat Yousuf Sahib and Hazrat Sharif Sahib were also present there. Due to the above reason he was asked a piece cloth from his disciple and covered his body with that cloth. Upon passing away of the royal army of Aurangzeb Alamgir from there he returned cloth to the disciple. The people were surprised to see his action and requested him what is the reason of covering his body upon arrival of the royal army of Aurangzeb Alamgir?. He asked one of his disciples to put his head into his armpit and said there should be shame from the human beings and not from the animals. The person who had put his head into his armpit

said except Hazrat Yousuf sahib and Sharif Saheb he saw all royal army men in the shapes of animals .

His name is Syed Shah Burhanuddin Mahboob Sarherwardi and his title (alqab) is known as Barhana Badashah. He belongs to the lineage of the holy family of the prophet of Islam and Hazrat Ali who was the fourth caliph of Allah's last prophet. His native place is in Iraq. He was landed in India directly from Iraq and he has reached to Delhi . As per the records in Delhi he became the disciple of Hazrat Sufi Sarmad and did many endeavours and hard tasks there and for the this reason Hazrat Sufi Sarmad had granted him the cloak of honour and given him permission to guide the disciples and general persons towards the right path of Allah.

Arrival in Deccan (South India).

He arrived in the Deccan (South India) in the reign of Sultan Abdullah Qutub Shah of Golconda kingdom. At that time there was great ignorance which prevailed in the area . He was settled down four miles away on the eastern side of Hyderabad city and now in that place his holy mausoleum is situated which is known as a great blessed place to the citizens of Hyderabad and other neighbouring areas.

Status.

He was famous for his following qualities.1.*Majzub* (one lost in divine meditation).2.Revelation. 3.Miracles.The people of the Deccan (South India) have complete faith and devotion with him so for this reason they used to visit him and get the favour and blessing of him. He was a great lover of Allah so for this reason he was always immersed and ecstatic in the love of Allah and he was a man of great miracles.Since long time the peoples of Hyderabad are extremely devoted to him. His mausoleum in Hyderabad which is famous since long time for the fulfilment of desires and wishes of the persons who visit his mausoleum there. During his life time large number of people of Hyderabad will come to see him and greatly benefitted by his prayers and also benefitted in his holy company.

Miracles.

During his time once the gardener of Nawab Ma'ali Parst Khan who was a minister of the Sultan Qutub Shah of Golconda kingdom came to see him and told him that "Hazrat my wife is pregnant and the delivery time is very near and I do not have any money with me and I am very poor. Frustrated by my poverty, I have come to see you. You please Hazrat have mercy on me." Hazrat was in a state of ecstasy at that time and said "Go ; Allah Ta Ala will help you." On hearing this the gardener happily returned back to his home. When he entered his house he was coming to know the good news that a son was born. He has seen Anol (navel string) in the plate and so the gardener went outside of the house and went into the garden to dig the soil to bury the Anol (navel string) and upon digging the soil he got a cauldron full of gold. He was sure that he had received this cauldron through the blessing of the prayers of Hazrat Barahana Shah (May Allah shower his mercy on him) and after some time he mentioned this to the minister as well. The minister had three wives but there were no children. He came to see Hazrat Barhana Shah (May Allah shower his mercy on him) and requested him for children. Hazrat said "The Lord Almighty is going to grant." He gave Nawab a cup of water or some juice . The Nawab respectfully drank it immediately. And due to the prayers of Hazrat Barhana Shah (May Allah shower his mercy on him) he got children from his three wives.

Sultan Abdullah Qutub Shah's Surprise.

One day Sultan Abdullah Qutub Shah has asked Nawab Ma'ali Parst Khan how many children he has? So he has replied him that , I do not know in this matter so I will ask my secretary and will inform you by tomorrow and present the list to you. The sultan was laughing at this matter and with surprise he has asked him "Khan Sahib before you do not have any children and now you have a large number of children and about their numbers you do not know and how it was becoming possible.? So Khan has explained him all details of his story and blessing of Baba Barhana Shah in this matter.

The Sultan's presence in the court of Barhana Sahib.

Upon hearing all details of the event of Nawab Ma'ali Parst Khan an idea came into the mind of the Sultan Abdulla Qutub Shah that he

should present himself in the court of Baba Barhana Sahib and ask for his prayer for grant of male children. As there was no male child born so for the reason Sultan was much upset and worried in this matter. So Sultan has sent Khan Sahib to see Baba Barhana Sahib for his request of male child so sheikh has replied him to send Begum Saheba in the shrine. As sultan was willing to have a male child so sultan went along his Begum Saheba and with some other companions were entered into the shrine of Barhana Sahib. For their stay two small tents were arranged. In one tent sultan and his companions were staying and in another one Begum Sahiba was staying in which Barhana Sahib was entered and he started meditation there. An idea came into mind of sultan to find out the secret in this matter so he cut the some part of tent's cloth in which his Begum Saheba was there and he watched that Barhana Sahib was busy in meditation and Begum Saheba was sleeping on the bed with small children. Upon Sultan's look into the tent the small baby was suddenly disappeared from there and Begum Saheba while crying she stood from the bed and she began weeping. So this was secret of Allah which sultan has observed in the tent. Upon observation of the secret by the sultan and for this reason sheikh has finished his meditation and left the tent immediately.

In the early morning of next day sultan has visited Sheikh Saheb and request him to pardon for his great mistake in this matter and requested him with great humility for his prayer for children for him. So sheikh told him you did mistake due to your haste in this matter as we have already prayed for continuance of your lineage till the day judgment, but you have tried to find the secret of Allah in this matter and for this mistake you have lost your desire and wish. Upon hearing this sultan left the shrine area with great disappointment and sorrow and proceeded towards the capital of the kingdom of Golconda and till his life he could not forget and miss this great loss which occurred to him due to his mistake in this matter.

Death.

He was passed away from this world on 16th Jamadi Al-Awwal 1097 A.H. His blessed mausoleum is situated at the place where he used to stay in his life.

He was perfect in the following things. 1.Secrets of truth.2.Source of knowledge of Allah.

He was a great lover and devotee of Allah and he has spent his most part of life in the condition of starvation and also he has spent the whole nights in the worship and meditation of Allah. He was a great pious person of miracles and Kashaf (revelations). He was a beloved and sincere servant of Allah.

Birth

He was born in Iraq in the year 1119 A.H. He was a great pious personality and he was the Qutub (highest cadre in spiritual pivot) of his time and belongs to the great order of Sufi masters of Saherwardi. There are many miracles and events which he did in the area of the Deccan (South India) which helped for the propagation and preaching work of Islam.

He was used to cover his half lower body with the cloth to hide his great *Velayat* (saintliness) and for this reason he was well known as Barhana Badasha and for this reason he got this title. It is a well known fact which is heard from the pious persons of olden time that he used to walk some time with a small plate on earth with a fire in which he used to pour the soil and due to this reason there will be the fragrance of aloes wood and incense which will spread on the way for some time. The people of his time have reported that he was always in the grand majestic condition.

When he will use to blow on the grass then there will arise fire on it and when used to blow second time then the fire will diminish immediately. Whenever he used to take rest then he will use to sleep on the thorns . And he used to walk on water of the well which is located near his mausoleum. It has been famous for a long time that during the time of the spread of epidemics like plague, cholera and bubonic plague the citizen of Hyderabad used to visit him during his lifetime and get relief due to his blessing.

Even after his death the citizen of Hyderabad during the time of the spread of the epidemics used to visit his mausoleum and pray for his sake and get relief of the diseases. This clearly shows his great miracle for the relief of the epidemic diseases in and around the city of Hyderabad.

Death.

At the age of 72 years he left the world in the year 1191 Hijri at 1.00 A.M. in the night time. There is no death for pious and holy personalities of Allah but as per the rules and regulations Allah transfer them one place to another and another world is better than this world and its transfer is well known as the death or the end of the life.

In the olden days it was the practice in Hyderabad city that the water of the well of the shrine is used to both bride and bridegroom then the marriage procedures will be commenced.

Before the police action in Hyderabad the Sandal Ceremony will be organized by the government of Hyderabad with special arrangements of the kings of Hyderabad kings on the large and grand scale and which will attract the largest number of people of Hyderabad as well as nearby and faraway places. The grand mausoleum and big shrine was reconstructed by the present trustee of the shrine Mr. Mohamed Ghouse Pasha Quadri some years ago.

The Urs (death anniversary).

Every year on the 16th Jamidal Awwal the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Shah Barhana Sahib every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the sheikh's name. In this way the above ceremony will be

arranged on a grand scale and the visitors will visit the mausoleum from near and far away places in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the sheikh. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

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Translated

by

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8.The brief biography of Hadrat Syed Jamaluddin Jamal Bahar Bongir

His name.

His name is Syed Jamaluddin and his titles (Alqab) are Jamal Bahar and Jamal Al-Bahr, but his great fame and popularity is attached to his title (Qitab) of Jamal al-Bahr. He belongs to the 6th, direct descendent of Shaikh Abdul Quadir Jilani R.A.

His tomb is situated in Bhongir town of Nalgonda district ,which is 30 miles far from Hyderabad city. As this is a famous old Sufi center and due to this reason people in large numbers visit his tomb for the fulfillment of their desires and wishes from there.

Blessed birth

His holy birth took place in the year 1873 in the city of Baghdad and the following pious persons and Sufi masters were his friends and great admirers.

1. Hadrat Syed Jalal uddin Mashooq Rabbani , Warangal.

2. Hadrat Syed Hussain Baghdadi Jamal Barqadus Lugner house Hyderabad.

When he was at the age of 16 years, he was arrived in Warangal from Baghdad directly via Delhi route for his onward journey to Bhongir town for the preaching and propagation work of Islam during the period of Sultan Mahmud Bahmani of Bider kingdom and left this world in the reign of Quli Qutub Shah who was the ruler of Golconda dynasty at that time. He was arrived in Bhongir town from Warangal and settled down there in the reign of Kakatiya kingdom of Warangal when Raja Pratap was de-throned there.

Many centuries ago he was arrived in India from Baghdad for the preaching and propagation work of Islam and he was great successful there and got great fame and position in India especially in the South of India due to his great endeavours and preaching of Islamic teachings as well as due to his great miracles.

For the above reasons large number of Muslims became his disciples and they adopted the right path of Allah. Due to his light of knowledge and wisdom as well as due to his preaching of Islamic teachings , large numbers of non-muslim also accepted the right path of Islam of Allah.

He was among great pious mystic person of his time.

When Aurangzeb Alamgir, the Mughal king of Delhi who was camping in Hyderabad for the conquest of the Golconda fort and when he had heard about reputation of his tomb for the fulfillment of desires and wishes and due to fame of his miracles and for this reason he visited his holy tomb situated in Bhongir town to pay his respect there . As per his usual practice Alamgir entered into the tomb and said Asslam Alaikum and received reply from the tomb so for this reason he recognised his Vilayat (saintliness) and Alamgir also accepted his alive saintly status upon his death and granted huge amount as presentation for the mausoleum .

His mausoleum which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there and for this reason there is large numbers of visitors throughout the year who visit

the tomb to get benefits from there due to the kind grace of Allah the most Beneficent and Merciful.

The (Urs) death anniversary usually will commence for three days with sandal ceremony and lighting of the tomb in Bhongir town on 13th Jamad al-Awwal every year. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner for the comfort and best service of the visitors of the shrine.

(Source : Traslated from Urdu article from “ The Etemaad ” Urdu daily Hyderabad, 5-4-2012.)

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Translated by
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9. The brief biography of Hadrat Meran Ji Khudanuma Hussaini Saheb



Mausoleum of Hazrat Meeranji Khuda Numa Zia Guda Hyderabad.

Hazrat Khaja Bande Nawaz of Gulberga.

Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz *Gesu Daraz* (July 13, 1321 -November 1, 1422), was a famous [Sufi](#) saint from [India](#) of the [Chishti Order](#), who advocated understanding, tolerance and harmony among various religious groups. *Gesu Daraz* was a [murid](#) (disciple) of the noted Sufi saint of Delhi, Hazrat [Nasiruddin Chiragh Dehlavi](#). After the death of Chiragh Dehlavi, *Gesu Daraz* took on the mantle of the successor (caliph). When he

moved to [Daulatabad](#) around 1398, owing to the [attack](#) of [Timur](#) on Delhi, he took the Chishti Order to [South India](#). He finally settled down in [Gulbarga](#), at the invitation of [Bahamani Sultan](#), [Taj ud-Din Firuz Shah](#).



Syed Meran Ji Khuda Numa.

He was a great Sufi saint of Deccan (South India) and belongs to the chain of saints who got *Faiz* (favour) from the great saint of Deccan (South India) Hazrat Khaja Bande Nawaz of Gulberga and Khaja Sahib's brief introduction is mentioned in the first episode of this book. His name is known as Syed Meran and the following different names are also mentioned in the history books and in other books of biographies of the Sufi masters of Deccan (South India) area.

1. Shah Meranji Syed Hasan Khuda Numa.
2. Shah Meranji Khuda Numa.
3. Meran Ji Karwani alias Meeran Ji Khuda Numa.
4. Syed Shah Meran Ji Hussain Khuda Numa.
5. Syed Meran Khuda Numa Hussaini.

He belongs to *Sadat* Chain (descendant of the holy prophet through his daughter Hazrat Fatima) and in all above names the following name is common. 'Meran'.

So the above name is well known and by this name he became famous and well known as Syed Meran. Meran Yaqub who was his caliph and who has spent most of his time with him and he has mentioned in his book '*Shimal Itiqiya*' that his *Murshed's* (master) name is Syed Meran. Also Amin Uddin Thani who was a disciple of Syed Ali Akber has mentioned in his book '*Chaser Har*' that his Dada Peer (great grand master) Khuda Numa's name is Syed Meran.

Hazrat Khuda Numa has mentioned in his poetry his names which are as follows. 1. Meeran. 2. Syed Meeran.

The author of book '*Auliya Bijapur*' and author of book 'Miskawat Nibawa' has mentioned his name as Hasan. After publication of the

book '*Miskawat Nibawa*', many other authors who have mentioned the details and information in their writings about Meran Ji Khuda Numa and they have added the same details which were available in the book '*Miskawat Nibawa*' but these details are added by them in different styles and with some changes in their books. It is very important to mention here that the author of book '*Miskawat Nibawa*' has taken great care and attention in the research work for his writings about Syed Meran Ji Khuda Numa but such care and attention was not taken by Abdul Jabbar Khan in writing his famous and well known book '*Tadhkirtal Auliya Deccan*'. For this reason in the name of Meran Ji the addition of Hasan is right and correct and in this matter there may be some reasons in it.

In the book '*Miskawat Nibawa*' the author Shah Ghulam Ali added the entries about Meeran Ji Shah which are without his knowledge and without any reference in this matter so it is only his qiyas (presumption) that Khuda Numa's name is Syed Meeran Hasan but this portion of his name was not well known and also not become famous. As per tradition and connection of *Tariqat* (mystic way of life) this part of the name of Hussaini and the other part of the name Hasan which are similar to the pronunciation so it is not easy to pronounce and also with the name of Hasan and to add the name of Hussain which is very hard and difficult to pronounce two names together and so it will also not look good and also not useful and not practical. His title is known as '*Khuda Numa*'. The disciples due to his '*Anwar Marifat*' (light of knowledge) used to call him as '*Khuda Numa*'. The author of book '*Miskawat Nibawa*' has mentioned the following details in the book.

“After completion of all stages of *Saluk* (mystic way) Meran Ji Shah has entered in the city of Hyderabad and started his mission work of calling the mankind towards the right path of Allah and due to his multi services and benefits his title was became well known and famous as '*Khuda Numa*’.” So for this reason the large number of people approached towards him in this matter and there was good and positive

results in their lives as they followed the tradition of Allah's last prophet and Allah's commandments for the success of their lives after the death.

Lineage and Genealogy.

The details of his family connection are not available in the books of history and in the books of biographies. At present the custodian of his shrine is Syed Noorul-Ambia Hussaini and caretaker of the shrine is Syed Lutf Ullah Hussaini. The shrine is known as 'Kamraqi Gumbaz (tomb)' and which is located in Zia Guda in Karwan area of Hyderabad in the old area of Golconda fort.

As per the (Shajra) genealogical records of Syed Noor Wali Khuda Numa Thani and as per the historical records it clearly shows that is not the Shajra (genealogy) details of the family but it is Shajra (genealogy) records of the caliphs and in which it is clearly mentioned that Sheikhs after Hamidullah Hussaini all our ancestors (*Ajdads*). In this Shajra (genealogy) records and in all other documents of their family connections there is no mention of Meran Ji's father's name. But as per the statement of former custodian Syed Noor Wali Khuda Numa Thani, Meran Ji's father's name is Shah Qasim Mahmood. But in the shrine area of Khuda Numa one person Haider Ali lived there and who had worked there as shrine's *Qadim* (servant) and as per his brief Shajra (genealogy) record by order of Chistia and Quaderia and in the Shajra (genealogy) records of Quaderia order it is mentioned the name of Shah Mahmud Abdul Haq upon the name of Khuda Numa and after the name of Khuda Numa all other names which mentioned are same as per Shajra (genealogy) records of Chistiya order.

As per the information of former shrine care taker Haider Ali, Khuda Numa's father's name is Shah Mahmood. This Shajra (genealogy) records are found correct because it was recorded by the father of the former custodian of shrine Syed Thani Amin Uddin Hussaini and it was written on 18 Jamid Awwal in the year 1331 A.H.

As per Shajra (genealogy) records of one famous pious personality of Hyderabad Syed Ismail Zabihullah Shah and who was caliph of Hazrat Iftakhar Ali Shah Watan and in his Shajra (genealogy) records it is

mentioned the name of Syed Meeran Ji Khuda Numa in the ninth generation. For the details of disconnection of Shajra (genealogy) information of Meran ji and this information will be discussed in this book in the other part in which the details of his sons are mentioned.

In the above Shajra (genealogy) records it is mentioned the name of Syed Mahmood Baluft Mabud above in the name of Meran Ji and in the name of Syed Mahmood the name of Syed Baderuddin Habibullah is mentioned and from this name to Sheikh Abdul Quader Jilani are mentioned and also the Shajra (genealogy) connection of Sheikh Abdul Quader Jilani is also available there. As per the above Shjara (genealogy) records Meran Ji's father's name is Syed Mahmood Balutf Mabud. This is the same pious person who became famous with the name of Sheikh Mahmud Wahan and who was the caliph of Burhanuddin Janem and who was master and Peer (religious teacher) of Aminuddin. Mahmud Khush Dahan was the niece (sister's son) of Shah Abul Hasan Quaderi and he was also daughter's son of Syed Baderuddin Habibullah. As per records of book '*Rauzatul Auliya*' Mahmud Khush Dahan was a disciple of his grandfather. The compiler of book '*Miskiwaat Nabwa*' has mentioned that Mahmud Khush Dahan got the caliphate of Quaderia order from Shah Abul Hasan. The clarification of the above reference is as follows. " That Mahmud Khush Dahan was a disciple of his grandfather but he got caliphate from his uncle."

As per the records and biographies of saints of Deccan (South India) it is not right that Marian Ji belongs to the son of Mahmud Khush Dahan. In the details of *Bait* (pledging spiritual allegiance) of Meran Ji with Hazrat Amin Uddin Ala this reference is mentioned in many biographies of Deccan (South India) but in such records it is also not mentioned that Meeran Ji's father's name is Mahmud Khush Dahan and for this reason the above reference is not acceptable so it is totally wrong. But is possible that Meran Ji Khuda Norma is the brother of *Tariqat* (mystic way) of Syed Khudawand Hadi and Syed Khudawand Hadi's caliph Shah Meran I had obtained the permission for the use of Shajra (genealogy) of Quaderia from Mahmud Khush Dahan but it is also not

right because this matter there is no reference and history records are not available. For this reason without correct record and references of biographies and history details of Deccan (South India) it is not correct to accept Meran Ji's father's name and also other details of his family links and all other connections are not confirming the above details .

As per his family traditions and other details of information It may be possible that his father's name may be as follows.1.Shah Qasim Mahmood. 2.Shah Mahmood Abdul Haq.

But his father's name as Mahmud Khush Dahan is not correct and which is also not find in the history records and other books of biographies. But it is found correct that his nasab (genealogy) is from *Syed* (descendant of the holy prophet) chain which is mentioned in many books of biographies of the holy saints of Deccan (South India).

Year of his birth.

The Meran ji's birth year is not available in the books of biographies and history books of Deccan (South India) but his caliph Meran Yaqub has mentioned his age as 70 year old in his book of '*Shamil Ityaqi*' and year of death as 1074 A.H. Meran Yaqub was his disciple and may be his caliph so his entries in his book will be accepted as authentic records of his history. So as per the above records of Meran Yaqub about Meran Ji's year of birth may be 1004 A.H. But as per the writings of Abdul Haq that he found a copy of his book '*Sharah Tamhidat*' which was written in the year 1012 A.H. And this is correct and at that time of Meran Ji's age was 35 years old and below than this age in which it is not possible to write *Sharah* (commentary) of any book due to *Istadard* (qualification) and knowledge. The mistake of wrong writing of the year is clear in the copyist 's following lines.

The copyist pretended himself as a servant of the great shrine of Meranji which shows his mistake as he was written that after the death of Meran Ji in the year 1112 A.H. This mistake about the year is also clear in the statement of Meran Yaqub and which is very authentic and perfectly correct in the right direction.

About his employment. About Meran Ji's employment, the compiler of the book '*Miskawat Nabwa*' has mentioned the following details. The following details were also mentioned in many other biographies and history books of Deccan (South India) but Abdul Jabbar Khan Sufi mentioned Ibrahim Adil Shah instead Sultan of Bijapur in this matter .

Sultan Abdullah Qutub Shah of Golconda kingdom was crowned in the year 1035 A.H. and in the year 1037 A.H. Ibrahim Adil Shah Thani was died. So Meran Ji was sent to Bijapur upon crowing of Sultan Abdullah Qutub Shah of Golconda when Meran Ji's age was not more than 32 years. So in this younger age a person is able to perform important diplomatic mission work but the kings used to send old and experienced persons in their diplomatic mission work between the two kingdoms. So sending of Meran Ji who was still young seems to be not wrong. So it is also not clear why Abdul Jabbar Khan Sufi has mentioned that Meran Ji was sent to Ibrahim Adil Shah Thani but he has not mentioned any historical records in this matter. In this matter Dr. Zoor has mentioned in his book '*Tadhkirta Urdu Maqtuat* ' the following details and information which are as follows.

“That Sultan Abdullah Qutub Shah of Golconda kingdom has sent him to Bijapur for diplomatic mission work in the year 1046 A.H. and while during his stay there he became devotee and *Mureed* (disciple) of Shah Aminuddin Ala and left the employment of the sultan of Golconda kingdom.” So it is not clear why Dr. Zoor mentioned the year 1076 A.H. and the above details in his book but he has not mentioned any historical references in this matter.

So the above year 1076 A.H. is not correct because in this year 1076 A.H Ali Adil Shah Thani was crowned and at that time Meran Ji's age may be 63 years. So at that age he will be in perfect position to perform his diplomatic mission work between two kingdoms. But to accept the above year 1076 A.H. as per the above statements is not correct and right. Due to the crowning of some kings there will be some problems between neighbouring states but these problems will arise in the course of time and to settle such problems and matters the diplomatic missions

will used to visit the kingdoms to negotiate and settle the problems and other disputes peacefully and smoothly.

Sultan Abdullah Qutub Shah of Golconda kingdom ruled from the year 1035 A.H. to 1083 A.H. So during this long period of 48 years of rule of above the king, Meran Ji was sent to the Bijapur city for attending some important diplomatic mission work of the kingdom of Golconda. To accept the year 1076 A.H. Without any historical record and reference from the biographies and for this reason it is very difficult and not useful at all because upon returning from Bijapur Meran Ji left the employment of the sultan of Golconda kingdom and started the work of preaching and propagation of Islam to the people who were searching the right path towards Allah.

He left his high level Job of the Golconda Court.

He left his high level job in the Golconda Court of Sultan Abdulla Qutub Shah for the sake of his work of preaching and propagation mission of Islam as per traditions of Allah's last prophet in the foreign land so in this way he left his high level job of earning money and wealth and higher status and settled down in Abdullapur area of Golconda kingdom on trust of Allah and he was most successful in this matter and the details of his grand progress and positive results are mentioning as follows.

He was most successful there for the general training of a large number of disciples and devotees. He also arranged special training of many persons and awarded them saintly dresses. He was responsible for the training and teaching of disciples and *Mutiqid* (devotee) persons and also he was successful in writing many books on Sufism and on the Islamic subjects and these books were mentioned by many authors in their books. His books were written for the purpose of preaching and propagation work of Islam as well as training and teaching purpose of his disciples and devotees in the area of the Deccan (South India).

His greatest achievement and best record is that he has successfully translated the book of '*Sharah Tahdidat*' from Persian to Deccani language which is a very long book having 600 pages. So this book

shows his great work of translation which is not possible in two years time. So while teaching and preaching work of disciples and devotees, the translation of above work which is well known and it was done in between the year 1067 A.H. to 1074 A.H. and which seems to be possible but it is a very difficult and hard task which was done in the above short period of time.

So till his departure on his diplomatic mission to Bijapur, Meeran Ji was an employee of the Sultan Abdulla Qutub Shah of Golconda kingdom and he used to perform his duties sincerely to the entire satisfaction of the king and for this reason he was well known as most sincere employee among other persons in the royal court of Golconda kingdom. Due to his high level of character and conduct the king has selected him to perform his diplomatic mission duties between the two kingdoms for the settlement of some important works of the two neighbouring states.

Upon leaving the royal job of Golconda court Meran Ji started his life on the trust of Allah. There are no records available for the grant of any royal funds or Jagirs (estate) or lands as well as pensions and in this matter the former custodian of the shrine Shah Noor Wali has some documents and important papers with him. But with him also some documents showing the royal grant of daily allowance of one Rupee are available to him from the Hyderabad Government. Also the above grant was renewed by the king to his successors and not to Meran Ji. So while checking these documents and records it is not known that the grant was sanctioned to Meran Ji.

In the Meran Ji Khuda Numa's shrine there is a large area of open land and one well is available there and these properties were not purchased from the royal grants but these properties were purchased by Meran Ji or his successors only. During the year 1202 A.H. there was a fire accident in the room of the shrine in which purchase deed of land, Meran Ji's *Tabrukat* (relics) and his books were damaged. But in the year 1203 A.H. during the rule of king Nizam Ali Khan the purchase deed was renewed and awarded to the successors of the shrine and these documents were still available with the custodian of the shrine.

Sons.

As per reference of Quader Khan Munshi who was author of book '*Tadhkiratal Quaderia*' and Ghulam Hussain who was author of book '*Gulzar Asifia*' and these two authors have mentioned that Meran Ji has one son and his name is mentioned as Amin Uddin Thani and who was succeeded after his father's death. The compiler of book '*Miskawat Nibwa*' and '*Tadhkira Auliya Deccan*' has also mentioned that Meran Ji has one son and one daughter. Meran Yaqub author of book '*Shamil Etiqia*' has mentioned about his son in law and his son. The author of book '*Gulzar Asifia*' has not mentioned about his daughter but he has mentioned about his daughter's son Shah Meran Hussaini.

Khuda Numa's son Ali Amin or Shah Amin Uddin Ali or Shah Amin Uddin Thani became his successor and for a period of four years he was engaged in the teaching and preaching of Islamic work to bring the people on the right path towards Allah and he was died in the year 1074 A.H. But there are no details of sons of Amin Uddin Thani available in the records. The author of book '*Auliya Deccan*' has mentioned that he has no sons. Many authors have mentioned that Aminuddin Thani's sister has two sons and their names are as follows.

1. Syed Bade Shah Hussaini.
2. Shah Meran Hussaini.

Hazrat Aminuddin Thani has granted caliphate to the above two sons of his sister. One year before his death he requested Syed Bade Shah Hussaini to act on his behalf and follow all activities as an in-charge person inside and outside of the shrine. The other son of her sister Shah Meran Hussaini was obtained permission of his *Murshed* (master) and uncle Aminuddin Thani and shifted to Dhoolpet area in Hyderabad and he settled down there and started preaching and propagation work independently and his mother who was daughter of Meranji Khuda Norma used to live with him. He was died in the year 1140 A.H. and he was buried in the tomb in the mosque of Ghaniullah Shah in Mangalhat Hyderabad and his tomb is same like Meran Ji's tomb in Zia Guda in 'Kamruqi' style. His son Amin Uddin Asghar became his successor upon

his death. The compiler of the book '*Miskawat Nibwa*' has mentioned the following details about Shah Meran Ji Thani which are as follows.

Bade Shah Hussani was busy for a long period in the work of preaching and propagation of Islam. He was *Salek Majzub* (one lost in divine meditation) and one day in his condition of *Jazb* (passion) he left from the tomb of Merani Ji and has reached in the village Musalimadgh and he hid himself there for a period 12 years in the mountain area. When the relatives have got this information then one of his relative Syed Shahbaz Hussaini has brought him back to Hyderabad from there. Upon his return from there he has continued his work of preaching and propagation for a period of some years and died.

Meran Yaqub has mentioned that he has started the translation of book '*Shamil Etqia*' during the period of Shah Meran Ibn Syed Hussain's caliphate and it refers to the period after the death of Bade Shah Hussain when there was no successor available for a period of 12 years for the caliphate of Meran Ji and during this period disciples and *Matqdin* (devotees) naturally thought that Shah Meran as successor of Meran Ji.

The compiler of the book '*Miskawat Nibwa*' has mentioned that Bade Shah Hussaini has two sons and their details are as follows.

1. Akbar Syed Ali Saheb. 2. Bade Shah Saheb.

Bade Shah Hussaini has granted his saintly dress to his son Akber Syed Ali Saheb and his second son Bade Shah who was *majzub* (one lost in divine meditation) and he used to live with his brother and he became his successor upon death of his brother Akber Syed Ali Saheb and as per reference of the book '*Miskwat Nibwa*' he has left no sons after him and for this reason his sister's son Shah Hamidullah Hussaini who was his son in law became his successor.

As per reference from the book '*Miskwat Nibwa*' in which it is mentioned that upon death of Shah Hamidullah Hussaini his son Jamalullah Hussain became his successor and continued the work of preaching and propagation of Islam successfully and former custodian Noor Wali Saheb belongs to the sons of Shah Hamidullah Hussaini.

As per genealogical (Shajra) record of the caliphate of the Khuda Name in which the details and information up to Jamal Hussaini have been recorded from the book '*Mishkawat Niba*' and other details and information have been taken from '*Mamluk Shajara*' prepared by Shah Noor Wali and in the above '*Mamluk Shajra*' the details of deaths and other information have been taken from book '*Shamil Etqia*'. Syed Ali Hussain's year of death was recorded from the book '*Miskawat Nabwa*'. The detail of record of death from Hamidullah Hussaini to Syed Thani Aminuddin Hussaini have been taken from the records and documents of grant of daily allowance which belongs to Noor Wali Saheb. The above details and year of deaths are mentioned as follows.

Name	Year of death
Shah Meran Ji Khuda Numa	1047 A.H.
Aminuddin Thani son & Successor of Meran Ji	1078 A.H.
Bade Shah Hussaini successor of Aminuddin Thani.	
Syed Ali Hussain son & Successor of Bade Shah Hussaini.	1160 A.H.
Syed Hamidullah Hussaini Sister's son and successor	1182 A.H.
Syed Jamilullah Hussain	1235 A.H.
Syed Hamidullah Hussain Thani Son and successor.	1261 A.H.
Syed Shah Waliullah Hussaini Son and successor.	1295 A.H.
Syed Shah Thani Aminuddin Hussaini Son and successor.	1332 A.H.
Syed Noor Wali Khuda Numa Hussaini.	
Syed Khaj Aminuddin.	

Syed Noor Ambia Hussaini (present custodian)

The author of the book '*Miskawat Nibwa*' has mentioned about death of Hamidullah Hussaini and his one son Jamalullah Hussain but as per record of daily grant of allowance it is clear that Hamidullah Hussain has one more son and his name is known as Syed Ali Hussaini and it is strange that after the death of Hamidullah Hussain the daily allowance was transferred in the name of Syed Ali Saheb and after him the daily allowance was transferred to his son Syed Jamalullah Hussaini.

As per reference from the book '*Gulzar Asifia*' in which it is mentioned that Shah Amin who was born in Kurnool belongs to Meran Ji and this information is not found correct so it is not acceptable because Meran Ji's chain of a son was finished upon Amin Uddin Thani and so the chain of their family members was also coming to an end upon Syed Ali Hussaini who was the son of Bade Shah Hussaini.

Bait (pledging spiritual allegiance) and caliphate.

The details and information of his *Bait* (pledging spiritual allegiance) and caliphate have been mentioned by all authors that Sultan Abudallah Qutub Shah (1035-1082) has sent Meran Ji to visit the kingdom of Bjiapur on the diplomatic mission work for the settlement of some affairs of the kingdom. Upon fulfilling his diplomatic mission duties in Bijapur city he was planning to return back to Golconda kingdom and at that time he came to know that Hazrat Aminuddin Ala who famous and pious saint of Bijapur has come out of his room of worship and large of persons were coming to visit him there for the fulfilling of their desires and wishes and as well as for his teaching and training by his wisdom of knowledge by his kind grace and due to kindness of Allah. For the above reason Meran Ji was anxious to visit him for his desire of his heart to see him in this matter. So he went to see him and has watched his Jamal Mubarak (kind grace).

Hazrat Aminuddin Ala due to his practice in which when there will be decrease in the *Galba Hal* (passion of ecstasy) then he used to come out of the worship room and used to teach and preach Islamic commandments and other details to the mankind and he used to sit

while looking down to the earth and scratching the soil and when he look at the gathering then all persons in the gathering used to put down their heads and all authors of the books of biographies of Deccan (South India) have mentioned these details in their books. So on that day Hazrat Aminuddin Ala was sitting there while his head was down and he was scratching the soil and by chance he has looked at one stone and asked the persons of gathering what the stone is saying ?. The caliphs and disciples were unable to reply in this matter.

After some time Hazrat Aminuddin Ala again has asked the above question but nobody was not able to answer in this matter. So for this reason Meran Ji was proceeding further to reply the above question and has slowly told the caliphs that if there will be permission from them in this matter than he can answer this question of the sheikh. So the caliphs and all other persons asked him to be silent in this matter as they do not have ability to reply in this matter so how another person will be able to reply this question.? For this reason Meran Ji was become silent and could not reply in this matter. Then the sheikh was told them “ Oh : people of the gathering if Meran Ji want to say something so allow him in this matter. “

Upon getting the permission from the sheikh, Meran Ji reached near the sheikh and paid his great respect and honour to him and replied in this matter “ Dear Khaja , the stone is said that one who was Aminuddin was become God and one who was God was becoming Aminuddin.” When the Sheikh heard his reply of wisdom then he stood and caught the hand of Meran Ji and took him into his room of worship. After some time he kept him in his room and made him seem like him and asked him to go out of the worship room. When Meran Ji upon getting his status of *the Fana Fil Sheikh* (morality for the sake of his master) and came out of the worship room and then all persons thought him as Hazrat Amin Uddin Ala and so they put down their heads and when their heads were up and they saw Meran Ji was there so for this reason all were ashamed in this matter. At that time Hazrat Aminuddin Ala came out of the worship room and told them “ One who was

Aminuddin became Meran Ji and one who was Meran Ji became Aminuddin.”

After this event upon taking his *Bait* (pledging spiritual allegiance) he kept him in his company for some time and trained him and awarded him saintly dress and caliphate and asked him to proceed towards Hyderabad for the preaching and propagation work of Islamic religion in the area of the Deccan (South India). Meran Ji came to Hyderabad and left his royal court job and started his teaching and propagation work. Due to his hard tasks and endeavours the largest number of people in Hyderabad are able to know *Marafat Ilahi* (knowledge of Allah) and for his great successful work and good results the people started to call him ‘*Khuda Numa*’ and so for this reason this name has become his title.

For the training and teaching as well as for the propagation of Islamic work he was written many magazines on the Islamic subjects in Deccani language for the guidance of the large number of disciples. Despite of trainings and teaching work of the large number of his disciples he was busy in the work of writing many books and it is also a fact that due to his above many works he got *Huzur Qalab* (presence of heart) with him.

Due to his above many works are due to his thinking that he got *Huzur Qalab* (presence heart) or due to some other reason he was not in contact with his Sheikh Aminuddin Ala and also could not able to send his letters or messages. For this mistake some persons have informed the sheikh that Meran Ji in Hyderabad due to his popularity of saintly status and great position has overlooked him and neglected him and the sheikh told them that “ We have made him like us so he could not do like this and if you do not believe in this matter then we will prove his *Iradat* (devotion).” Upon this sheikh has called one dog which came there immediately and the sheikh wrote something on the paper and tagged the paper under his neck and ordered the dog “ Go to Hyderabad and bring reply from Meran Ji. ” As per his order the dog left for his journey to Hyderabad from Raichur city . When the dog reached near Hyderabad city Meran Ji came to know about his arrival and went to

the outside of the city to welcome the dog along with his many disciples and friends with palki (palanquin) and brought the dog in the palki (palanquin). Meran Ji along with others supported and carried the palki (palanquin) on their shoulders and brought it to the city with great respect and honour.

The city people watched the procession of palanquin (palki) which passed from many roads and streets and they noticed the greatest respect and honour of Meran Ji towards his master's messenger as his master was the great sheikh of his time . On reaching his residence he asked the dog to sit on the masnad (throne) and paid his great respect and stood before him while folding his hands for his honour and attention in this matter. When Meran Ji came to know that the dog want to return back to city of Bejapur then he wrote letter to his master and tagged it on the dog's neck and went along with the dog with many disciples and friends to send him back to his place and *Ruqsat* (farewell) the dog to Bejapur and in this matter Meraj Ji covered a long distance from his residence to outside of the city of Hyderabad.

When the dog reached back to Bejapur and Sheikh read Meran Ji's letter of great sincerity and kind respect and honour. He also came to know the details of great respect and honour of Meran Ji to his dogs by the followers of dogs as they went to Hyderabad with him and came back from there to Raicher and they have explained him all events of Hyderabad and Meranji's great welcome and farewell of his dog . So for this reason the persons who complained about Meran Ji were ashamed of their mistakes and wrong thinking and misunderstanding on this matter.

The author of the book '*Roudhatul Auliya*' has mentioned that Hazrat Aminuddin Ala has many caliphs but following three were famous and they did many miracles as well as they did great endeavours for teaching and training work of the disciples. 1. Syed Shah Khudawand Khuda Numa Chincholi. 2. Shah Meran Ji Syed Hasan Khuda Numa.

3. Quader Linga Ankal Kotal.

As per 'Idare Adabeyat' Urdu's records of *shajra* (genealogy) the details of following three caliphs of Hazrat of Amin Uddin Ala are

available.1. Shah Fatah.2. Shah Qasim. 3. Baba Saheb. Author of the book '*Tadkirtal Quaderia*' and other authors of the biographies have mentioned only about the caliphate of Baba Saheb but they have not mentioned about Shah Fatah and Shah Qasim. Author of the book of '*Miskawat Nibwa*' and '*Gulzar Asifia*' has mentioned that Hazrat Murad Shah Dhobi's master name is Shah Fazil who was caliph of Hazrat Aminuddin Ala.

Hazrat Aminuddin's one more caliph's name is Syed Shah Mohamed Quaderi and who was famous for his great endeavours and miracles and for this reason his title is known as '*Ba Noor Dariya*' and this reference is available in the book '*Roudhatal Auliya*'s Urdu translation work and which is added in the section of '*Auliya Raichur*'. The following are eight caliphs of Hazrat Aminuddin Ala.

1. Shah Quader Lingakotal native of Sehun.
2. Shah Khudawand Khuda Numa.
3. Meran ji Khuda Numa.
4. Shah Fatah.
5. Shah Qasim.
6. Shah Fazil.
7. Syed Shah Mohamed Noor Dariya.
8. Baba Saheb.

The authors of books '*Miskawat Nibwa*' and '*Tadhkira Quaderia*' have mentioned some following details about his three caliphs of Hazrat Amin uddin Ala and which are very interesting to read. Quader Lingaankal Kotal was pious person but he was a *Majzub* (one lost in divine meditation). During *Galba Hal* (passion of ecstasy) he was unable to follow the *Shariah* (Islamic) law and for this reason he was called half caliph. As *Majzub* (one lost in divine meditation) used to act *Kuaraq* (miracle) things so for this reason the disciples used to think that Shah Abdul Quader Ling Band as complete caliph and they also think that Meran Ji as half caliph. As per records and references of books of

biographies it is accepted that Khudawand Hadi was complete caliph and who was greatly benefitted and favoured by Meran Ji.

Sufi order of Chistiya and Meran Ji.

The Sufi Order of Chistiya is famous from Hazrat Khaja Bande Nawaz to Hazrat Aminuddin Ala and also from Meran Ji to present custodian of Meran Ji's shrine the chain is same (Chistiya) and this also belongs to Meran Ji's sons and successors.

Hazrat Khaja Bande Nawaz Gesu Daraz died in the year 825 A.H.

Shah Jamaluddin Maghrabi.

Shah Kamaluddin Biyabani.

Amir uddin Meran Ji Shamul Ashaq 902-922 A.H.

Shah Burhanal Haq Wa Din (Burhanuddin Janem death 990 A.H.)

Khaja Aminuddin Ali death 1086 A.H.

Syed Meran Ji Khuda Numa death 1074 A.H.

Aminuddin Ali Thani death 1078 A.H.

Bade Bada Shah Hussaini

Syed Ali Hussaini death 1160 A.H.

Syed Hamidullah Hussaini death 1182 A.H.

Syed Jamalullah Hussaini death 1235 A.H.

Syed Hamiullah Hussain Thani death 1261 A.H.

Syed Shahwaliullah Hussaini death 1295 A.H.

Syed Shah Thani Aminuddin Hussaini death 1332 A.H.

Syed Noor Wali Khuda Numa Thani Hussain.

Syed Nur Ambia Hssaini present custodian.

Some caliphs of Hazrat Aminuddin Ala have also obtained caliphates from the Sufi order of Quaderia and the details are as follows.

1. Syed Mohammed Nur Quaderi Nur Dariya from Syed Fariduddin.
2. Syed Khuda Numa from Sheikh Mahmud Bilataf Mabud Razdan.

3. But the details of Meran's Ji caliphate of Quaderia is not available in the books and in the other reference books. *As per Shajra* (genealogy) records of Chistia and Quaderia Orders which was found with Hyder Ali who was served of the shrine and the details are as follows and this information is useful for the research and reference work in this matter.

It is very surprising to note that *Shajra* (genealogy) details of the Sufi order of Quaderia were prepared by the former custodian's father Syed Thani Aminuddin Hussaini but he has ignored the following two names in between Bade Shah Hussaini and Jamalullah Husaini. 1. Syed Ali Hussaini. 2. Syed Hamid Ullah Hussaini. The above two were famous saints of these chains.

Shajra (genealogy) details of Quaderia Sufi order.

Shah Mahmood al Haq.

Syed Meran Ji Khuda Numa.

Syed Thani Aminuddin Hussaini.

Syed Bade Shah Hussaini.

Syed Shah Jamalullah Hussaini.

Syed Shah Waliullah Hussaini.

The above details of *Shajra* (genealogy) records of Quaderia order were prepared by Syed Thani Aminuddin Hussain who was the former custodian of Meran ji's Kamraqi (design) tomb shrine on 18th Jamadil Awwal in the year 1331 A.H. The above *Shajra* (genealogy) details are not complete and not having full details and the data is not valid for the research work and information on this matter. There is *revayat* (consideration) which is coming into the family of the Meran Ji since a long time that Meran Ji's father's name is Shah Qasim Mahmood and if this reference is correct then it is possible that Meran Ji has obtained the permission of the Sufi order of Quaderia from his father. But this saint Sheikh Mahmood Shirin Dahn is a not niece (sister's son) of Abul Hasan Quaderi.

Caliphs

In this matter there is no information available in the books of history and biographies as well as in other reference books in the libraries about the saints of Deccan (South India) area . Despite of hard tasks and endeavours the information about five caliphs were found and the details which are mentioned as follows.1. Syed Amin Uddin Ali Thani.2. Shah Meran Yaqub. 3. Shah Abdul Halim Chisti. Shah Meran Yaqub in his translated book '*Shamil Etqia*' has not mentioned about his caliphates but he has mentioned many other details of teaching and training work of the disciples and favours of Meran Ji in such an interesting style which shows that he was his caliph. The details of Meran Ji's third caliph Shah Abdul Halim's reference is available from 'Idare Adbayat Urdu's caliphate (*Khilifat*) information in which there is information about him that he belongs to the caliph of Khuda Numa.

The above *Shijra* (genealogy) information also confirms the connection link of caliphate with a picture which belongs to Hader Ali Saheb in which it is shown that Meran Ji is sitting on the *masnad* (throne) and before him Amin Uddin Thani is standing with morchel (fan made of peacock feathers) in his hand and one more pious person is also standing in his backside with his morchel (fan made of peacock feathers) in his hand and his name is mentioned as Baba Halim. The above information is also confirmed in the book '*Sarah Irshad Nama*' in which the details of his caliphates are mentioned. His fourth caliph's name is Shah Babberullah Hussaini and this information is available in the book '*Tilwatul Wajud*' and which was written by his disciple Maqdoom Shah Hussaini and other details from the above book are as follows. In the book '*Miskiawat Nibwa*' it is mentioned that Meran Ji's fifth caliph's name is Syed Suharab Razvi.

The details of caliph's Meeran ji.1.Syed Aminuddin Ali Thani, son and caliph. 2. Suhrabuddin. From the above connection of the caliphs their further links of caliphs are mentioned here under as follows.

- 1.Syed Amin Uddin Thani , son and caliph.
- 2.Shah Meran Ji Dhoolpet, sister's son & caliph.
- 3.Amin Saheb, son and successor, died issueless.

4. Shah Ghani Saheb, caliph.

1. Amin Uddin Thani Ali Thani.
2. Bade Shah Hussaini, sister's son and successor.
3. Syed Ali Hussaini, son and successor.
4. Hamid Ullah Hussaini, sister's son and successor.
5. Syed Jamal Ullah Hussaini, son and successor

1. Shah Babberullah Hussaini.
2. Syed Maqdoom Shah Hussaini author of the book 'Gunj Maqfi'.
6. Shah Abdul Halim Chisti.
2. Mir Abu Saleh Sirmast Hussaini Chisti.
3. Syed Mohammed Thani Gunj Baksh.
4. Zain Ali Roaz Bahni.
5. Sheikh Mohammed Chisti.
6. Fazal Ali Saheb Chisti.
7. Syed Abdul Jalil.

His books.

In the chain of Khaja Bande Nawaz of Gulberga there was a tradition of writing books on Sufism and on Islamic subjects in the Deccani language so for this reason many disciples and caliphs have written many books for the guidance of general people for the preaching and propagation of work of Islam as well as teaching and training of disciples in all areas of Deccan (South India). The main purpose of the above books was for the preaching and propagation of Islamic work in the Deccan (South India) and in the other areas of India.

Meran Ji wrote many books for the above purpose in Deccani (South India) language in prose and poetry. This tradition of writing books on Islamic subjects was to call the local persons on the right path towards

Allah and those books were becoming very popular among the disciples and caliphs. There is no information available about Meran Ji's disciples and caliphs, so in this matter we can say that many of them have also written so many books as per the tradition of time to enlighten the general public and such books may be available but we do not have information about such books and literature in this matter so we could not get any benefits from those best books of Sufi masters who wrote the books for the preaching and propagation purpose and in those books the knowledge of Islam is available.

So for this reason the research work and reference of those books are very important. From those old authors only two authors were found by hard task and research work. It is very important that Meran Ji wrote books which have great *Faiz* (favour) and knowledge with them. So in this matter Meran Ji's name will be regarded an important author who wrote many books of Sufism and Islamic subjects which helped to preach and train the disciples and caliphs and also which helped the work of propagation of Islam in the area of the Deccan (South India) by the grace of Allah.

1. Shah Meran Yaqub who was his special disciple and his caliph and who wrote '*Shamil Etqia*' in which he mentioned that Meran Ji's son and his caliph Ali Amin Uddin has asked him to translate the above book in Deccani (South India) language from Persian but at that time he could not pay attention in this matter. When Amin Uddin was died in the year 1078 A.H. and his sister's son Shah Meran Ibn Syed Hussain became his caliph and during his period Meran Yaqub showed his great interest in the translation work of book '*Shamil Etqia*' and completed it and presented to Shah Meran and Baba Ibrahim and both of them thoroughly checked it and liked the translation very much and appreciated his hard work of the translation.

1. '*Shamil Eqtia*'s author Rukunuddin Emad was the caliph of Shah Burhanuddin Gharib and who wrote the above book and there are many chapters added in it and in which he mentioned synopsis of the books of many holy saints who left the world after their hard tasks and endeavours for the preaching and propagation of Islamic work.

Meran Yaqub has done his task in perfect balance and due to this reason his translation work of the above work seems to be his own work and not the translation due to book's smooth language and best language work. Book '*Shamil Etqia*'s one copy is available in the library in '*Nawab Salar Jung*' and two copies are also available in the library of '*Idare Adbiaiat Urdu*' Hyderabad.

2. Syed Ali Akbar, One copy of Syed Ali Akbar's book '*Chay Sirhar Har*' is available in the library of '*Nawab Salar Jung*' with catalogue number 226. But on the book author's name is not available so for this reason Naseeruddin Hashmi wrote this book's title as a magazine of Sufism. As Hashmi could not know the author's name so he remarked on this matter that Ali Akbar may be the same person and whose details are available in '*Tadhkirtal Auliya Deccan*' and who came to Hyderabad from Peshawar city. But by checking inside pages of the book it is clear that the book's author may be a disciple of Aminuddin Thani and who wrote the praise of Syed Meran and Aminuddin Thani in the first pages of the book in poetry and in '*Chay Sirhar Har*' the details of teaching and training as well as other details of information about Syed Meran Ji's have been added.

Book '*Chay sirhar Ha*'s one copy is available with Zabih Allah Shah Saheb who is the caliph of the Iftaqar Ali Shah Watan. The author wrote this book in the format of '*Nau Sarhar*' of Ashraf which is *Masnawi* (verse comprising couplets) and but this book is in prose. The author has added poetry in the beginning and ending of the book and in this book there are 165 pages.

3. Maqdoom Shah Hussaini.

He was a disciple of Meran Ji's caliph Barberullah Hussaini. He wrote his magazine '*Tilwatul Wajud*' and this magazine's name is mentioned in some copies as '*Meratal Salikin*' and '*Sawal Nama*'. This magazine is available in '*Asfia Library*' Hyderabad with catalogue number 621 and in the library of '*Salar Jung*' Hyderabad and its one copy is also available with title '*Sawal Nama*' but its catalogue number is not available but in *tarqim* (details) it is mentioned as follows.

1. '*Tilwatul Wajud.*'
2. '*Meratal Salikin.*'

From the above magazine of '*Sawal Nama*' and from its *sarnama* (title) and in its *tarqim* (details) there is information about native place of Maqdoom Shah is available. '*Sawal Nama*' This magazine was written by Maqdoom Shah and whose native place has mentioned as Bilkanoor. In some copies of this magazine and in its introductory notes its author was mentioned as Syed Mohamed Maqdoom *Banda Nawaz*. As there was practice of writing the name of *Bande Nawaz* with Maqdoom in the olden days in the Deccan (South India) so in this matter without checking the author's name it was written the wrong name instead of Maqdoom Shah Hussaini. This magazine's four copies are available in the library in 'Salar Jung' Hyderabad and one copy is also available in 'Asfia Library' Hyderabad.

4. In 'Idare Adbiyat' Urdu Hyderabad there is one book with title '*Gunj Maqfi*' is available as per catalogue number 837 and there is no *taking* (details) on it and poet's name as well subject of the book is not available. But in its last line of poetry it is mentioned that its author is a disciple of the following persons. 1. Maqdoom Shah Hussaini. 2. Shah Sultan Thani.

From the above information it is possible that an author may be same Maqdoom Shah Hussaini who was caliph of Babberulla Hussaini. So the author has made his *allegiance* (pledging spiritual allegiance) with Shah Sultan Thani and who belongs to the saint of the Quaderia order of Sufi masters. This '*Masnavi*' (verse comprising couplets) book has 65 lines of poetry and deals with the following subjects in this book. And the copyist's name is also available in the book as Alimuddin Shah Chisti.

1. *Manazil Wajud* (stages of existence).
2. *Masail* (matters) of Sufism.
5. Mir Abu Saleh Sarmast Hussaini Chisti.

Five copies of '*Irshad Nama*' are available in the library of 'Salar Jung' Hyderabad. This prose book is about *Sharah* (commentary) of some lines of poetry of long '*Masnavi*' of Burhanuddin Janem and this *Sharah* (commentary) is best in its narrative form and its impressive

styles so for this reason it became a permanent authentic magazine. In these magazines there is a difference of its contents and on some magazines there is no *tarqim* (details) available. And some magazines have been accepted that its author is Burhanuddin Janem. Because the magazine is about '*Sharah*' (commentary) of poetry of '*Masnavi*' of Burhan Uddin Janem. There is one copy of this magazine with catalogue number 210 and in which there are eight lines of poetry have been added by the author at the end of the magazine.

In its last poetry line It is mentioned that this magazine's author is Sarmast and who is a disciple of Halim Shah Quaderi. On the information of the caliphates of '*Idara Adbiat Urdu*' Hyderabad it is mentioned that Shah Abdul Halim Chisti is the caliph of Meran Ji. In the above information it is also mentioned that Mir Abu Saleh Sarmast Hasan Chisti is the caliph of Shah Abdul Halim Chisti. Now the question in this matter is left that in Halim Shah's magazine it is mentioned Quadria order and in the *Shajra* (genealogy) information it is mentioned as Chistia order so it is not so important because the Sufi personalities of Chistia and Quaderia orders were used to get permission of caliphates from one sheikh and sometime they used to get permission of two different sheikhs separately in this matter. So it is possible that Halim Shah have obtained the permission of caliphate of Quaderia orders from any sheikh of this chain.

Bio Links.

Hazrat Sheikh Abdul Quader Jilani's one name is Meeran Mohiuddin. So for this reason many holy saints used this name for their children as Meeran and Syed Meeran. Hazrat Meeran Ji Shamal Ashaq's name is Amir Uddin and alias Meeran Ji and Shamal Ashaq was his title. On the information of the caliphates of Shams al Ashaq it is mentioned that Shams al Ashaq alias Meeran Ji and his grandson's name became so much popular that many persons named themselves as Meeran Ji for their children. For the above reason even after more than two centuries due to similar names of authors there is great confusion in this matter and due to this reason Marian Ji's Shams Al Ashaq's books were recognized by Aminuddin Hussain.

It is fact that there were six pious personalities were there at that time and who have their similar names of Meeran Ji Khuda Numa and they lived also at the same time of Marian Ji Khuda Numa and these information are available in the biographies and the details are as follows in which we will check the connection of their books with Meeran Ji's personality and his endeavours and his writings in Deccani (South India) language.

1. Meeran Ji's son in law's name was Syed Hussain alias Shah Meeran but there is no information about his books.

2. Syed Meeran Hussaini Hamumi, who lived in the same period of Meeran Ji and he was died in the year 1049 A.H. and his grave is available near Golconda in Lugner Houz area. Hakim Shamsullah Quaderi wrote that Shah Mohammed Haji's book of 'Kook Shaster' was translated by Meeran Hussaini Hamumi who died in the year 1049 A.H. But the translator's name of 'Kook Shaster' is Meeran Hussaini but the translator of this book is not Hamumi Meeran Ji sure and it may be translation work of Meeran Ji Khuda Numa but there is no proof available in this matter. Also another book of Syed Meeran Hamumi is not traceable in the historical record and in the old biographies of Deccani (South India) language.

3. Shah Meeran Bukhari arrived in the Deccan (South India) along with the Mughal emperor Aurangzeb Alamgir and he was died in Hyderabad in the year 1125 A.H. and his grave is available in Qutub Alam mosque in Hyderabad and Shah Meeran Bukhari's books are not available.

4. Shah Meeran Thani, he was a sister's son of Marian Ji Khuda Norma and his father's name is Syed Hussain Shah Meeran. Due to his connection of the grandfather and father he became famous and popular as Shah Meeran Thani and he was died in the year 1140. A.H. and his other details are mentioned in this magazine and his books are not found.

5. Shah Meeran Hussaini, the author of book '*Auliya Deccan*' mentioned his name as Shah Meeran Hussain Thani and who was caliph of Syed Khuda Wand Hadi and he was died in the year 1125 A.H. and

his grave is available in Shah Ali Banda area in Hyderabad and his books are not available. In this matter Abdul Haq misunderstood about him and connected him with Meeran Ji Khuda Numa.

6. Meeran Yaqub, he was caliph of Khuda Numa and he has translated book '*Shamil Eqtia*' and in its introduction he added some poetry lines and it is sure that those poetry lines belongs to him and which shows that he was a good poet and as well as best prose writer of his time. As per record from the poetry of the above poet it shows his connection and relation with Meeran Ji but his other books of prose and poetry are not traceable and also not known.

Books.

The books in which about Marian Ji's life and achievement details are mentioned are as follows and which are old and very authentic as well as reliable and but also which are not traceable. '*Tadhkirtal Anwar Aqyar*'

After the above book '*Miskawat Nibwa*' was published which is very famous and popular and after '*Miskawat Nibwa*' many other books were also published and became famous but in all of them and references from book '*Miskawat Nibwa*' have been used in this matter. The compiler of book '*Miskawat Nibwa*' has mentioned the details of Meeran Ji's books and his writings which are as follows.

1. Meeran Ji after obtaining caliphate from Hazrat Aminuddin Ala has started the work of teaching and training of disciples, followers and as well as preaching and propagation work of Islam in the area of the Deccan (South of India) in Deccani native language and for the above reasons and for above works he has written the following magazines.

1. He wrote magazines in Deccani language. 2. He wrote many magazines.

Meeran Ji's Persian books of poetry or prose are not found in the record of history. So for this reason it is confirmed that Marian Ji wrote his magazines in Deccani language which was the best medium at that time for the general persons to understand his teaching and preaching work in the area. In all over the Deccan (South of India) Deccani language was spoken and able to understand among the people during

that time. The compiler of book '*Miskwat Nibwa*' mentioned his following two magazines which are as follows. 1. '*Risala Wajudia*'. 2. '*Risala Qarbia*'.

But about '*Risala Qarbia*', it is not sure that it was totally damaged. As inside and outside of Hyderabad city there are many libraries are available in which there are many books in Deccani language are found in large numbers and in them the author's name and other details are not mentioned and also proof from the inside of the books are not traceable. So in such books no titles are available .

For the above reason in such books Meeran Ji's magazine '*Risala Qarbia*' may be available. It is also very interesting to note that some copies of the magazines of '*Risala Wajudia*' are available without any titles on them and on one copy the author's name was mentioned as Mohammed Chisti. Despite of the so many mistakes of copyists the following books of Meeran Ji are found in the libraries .

Prose magazines.

1. '*Risala Wajudia*'. 2. '*Risala Marqubul Qalb*'.

Poetry.

1. '*Basharatal Anwar*'. 2. Two Masnavies (verse comprising couplets).
3. Two Ghalas (odes).

Meeran ji's achievements of prose and poetry have been mentioned separately with his books and these details are as follows. About Marian Ji s' '*Chakki Nama*', in this matter there is some clarification which are very important and which are mentioned as follows. The book '*Chakki Nama*' is available in the library of 'Idare Adbait Urdu' Hyderabad on its catalogue number 38. Dr Zoor in his book '*Tadhkirta Urdu Muqtat*' volume I have mentioned the following details which are as follows.

The magazine's title was mentioned as '*Chakki Nama Ifran*' and the author's name was written as Marian Ji Hussain Khuda Name and year of publication is before 1070 A.H. and it was written in the year 1156 A.H. Meeran Ji wrote this magazine about songs of Chakki (handmill) for his disciples and in these songs matters of Sufism and other Islamic

teachings were added so that while the work of Chakki (hand mill) the disciples should remember about Allah and his last prophet and his preachings .

Syed Meeran Hussaini who was an employee of the royal court of Sultan Abdullah Qutub Shah in the kingdom of Golconda. The books of poetry of Meeran ji are not available in other libraries. But Meeran Ji's book '*Urdu Sharah*' (commentary) of '*Sharah Tamhidat Ain Qazat*' is very famous book of his time.

Dr. Zoor in the book of '*Tadhkirta Maqtoat*' stated the following information which is as follows and which is very important for the research and reference work. Copies of '*Chakki Nama*' of Hazrat Khaja Bande Nawaz and Shah Meeran Ji Khuda Wand Numa are available in the library of 'Idare Adbiat Urdu' Hyderabad and its catalogue number is 38 and 42. So it is possible that this '*Chakki Nama*' was written in the above tradition and its author has mentioned in its one poetry line as Khuda Wand Khuda Numa and in another line of poetry the author mentioned his *Murshed's* (master) name Aminuddin. Dr. Zoor has mentioned the following details about '*Chakki Nama*' which are as follows.

In the book '*Chakki Nama*' it is mentioned its catalogue number 38 and the author's name as Marian Ji Hussain Khuda Norma and also all his details are available in it. And in another book Farooqi's '*Chakki Nama*' the author's name was mentioned as Shah Meeran ji Khuda Wand Khuda Numa. But in '*Tadhkirtal Maqtat*' Vol 3, it was written about another Farooqi's '*Chakki Nama*' as per catalogue number. 657 and in which there are also some details are mentioned about '*Chakki Name*' as per catalogue number 38 and its author's name is mentioned as Shah Meeran Ji Khuda Numa. In volume number V it is mentioned about Syed Meeran Hussain Khuda Numa for his magazine '*Risal Wajudia*' and in which also it is clarified that '*Chakki Nama*' was written by Meeran Ji.

As per all above details and information it seems that Dr. Zoor thought that following two Sufi masters are same and this information is not correct and so it is baseless to accept this information and the

details in this matter. 1.Syed Meeran Ji Khuda Numa Abdullapur Karwan.

2.Syed Khuda Wand Hadi or Syed Hashim Khuda Wand Hadi Khuda Chincholi. As a matter of fact both are great pious personalities of their time and both were caliphs of Hazrat Aminuddin Ala and both were Sadats (descendant of the holy prophet) and they are also well known as Khuda Numa. For the above reasons it is possible that both names are mixed in the books and biographies and so there will be such a great confusion and misunderstanding on this matter.

‘Chakki Nama’

As a matter of fact *‘Chakki Nama’* was written by pious personality of his time Khuda Wand Khuda Numa of Chincholi and it is his great achievement from all angles because in this magazine great details of information are available in it. In this magazine the author’s name is available in the last lines of poetry and the details are as follows. *‘Irfan Ka Chakki Nama’* *‘Bole Syed Khuda Wand Khuda Numa’* If Khuda Wand Hadi was not a poet then we should think that somebody was writing the details which are as follows. *‘Bole Syed Meran Ji Khuda Numa’* instead of *‘Bole Syed Khuda Wand Numa’* was written. As Khuda Wand Khuda Numa he was a famous poet of his time and his some ghazals (odes) are also available in the library of *‘Salar Jung’* Hyderabad.

In the above *‘Chakki Nama’*, it is mentioned that it was written by Khuda Wand Khuda Numa and its best proof is Farooqi’s *‘Chakki Nama’* and may be its author was a disciple of Khuda Wand Khuda Numa and for this purpose for the sake of *tabrak* (relics) first three lines of poetry are added in this book in the name of his master. The author in his book also mentioned in the last three lines of poetry about his master Khuda Wand and after this he mentioned his pious master Amin Uddin Ala and in the last line of poetry he used his poetical surname.

Dr. Zoor also has clarified that the poet was a disciple of Khuda Wand Khuda Numa. But Dr. Zoor could not distinguish themselves and he thought that Meran Ji Khuda Numa is also Khuda Wand Khuda Numa

and in short he thought both are same personalities and so on this presumption he is not right. As per the above clarification of Zoor, Nasiruddin Hashmi has also mentioned in his book '*Deccan Men Urdu*' that '*Chakki Nama*' was written by Meeran Ji Khuda Numa.

Death.

All writers of biographies and as per history record it is mentioned that Meeran Ji left this world in the year 1070 A.H. but Khuda Numa's caliph Meeran Yaqub has written in his book '*Shamil Etqia*' that he was died in the year 1074 A.H. and this detail is available in the beginning of the book. About his son it is mentioned in the above book that his successor was died after four years of his death in the year 1078 A.H. and in this magazine Meeran Yaqub's information about Khuda Numa's birth already mentioned in the previous pages. So for this reason Khuda Numa's year of death is correct as per reference given by Yaqub Meran as he is most authentic personality of his time so his information and detail are available in many books of history and biographies.

Khuda Numa's son and successor Aminuddin Thani constructed his father's tomb during four years of his caliphate. The tomb is in '*Kamraqi*' style. Khuda Numa's sister's son's tomb which was constructed in the Mangalhat area of Hyderabad is also in the same style of '*Kamraqi*'. In Hyderabad there are two tombs available in '*Kamraqi*' styles which are rare and have too much attraction for its lookers. Meeran Ji's tomb is available in Abdullapur village which is now known as Zia Guda in Karwan area of Hyderabad city. In the inside of tomb of Meranji there are other four graves are available and their details are as follows.

His son's grave is available on the right side of his father. For the other three graves there is different information which is available on this matter. But the compiler of book '*Miskat Nibwa*' has given full details in this matter which are very helpful to know the correct details of all these graves.

Aminuddin Ali Thani's grave is available on the right side of his father's grave and on the left side the grave of Bade Shah Hussaini is

available. As per the reference to book '*Miskawat Nibwa*' the grave of Syed Ali Hussaini is available on the foot side of the grave of his father . On the foot side of the grave of Marian Ji two other graves are also available and in them one is on the right side in which Syed Ali Hussaini is buried on the foot side of the grave of his father and on the left side on the foot side of the grave of Aim Uddin Thani the grave of Hamidullah Hussaini is available.

At present the caretaker of the shrine is Syed Luftullah Hussain Kuda Numa who is very kind hearted person and allowed us to visit the shrine building which is very wide and also it is covering very vast open land area. The caretaker of the custodian cooperated well with us in this matter and he has given us a copy of biography of Meranji Jhuda Numa in Urdu language and with his kind help and cooperation this magazine is translated from Urdu language into English.

There was tremendous peace and comfort available in the shrine area due to kind grace and mercy of Allah and this is a fact which can be noticeable there and which will cause the visitors to have *Sakina Qalab* (peace of mind) there.

Meeran ji's as a poet.

He was great Sufi as well as an Islamic poet and writer of books of his time but comparing his status with poets of Golconda and Bijapur kingdoms with poets of Muqimi, Amin, Sanati, Malik Khusnud, Rustumi, and Nusrati who were great poets of Bijapur and poets of Golconda Mohammed Quli, Abdulla Qutub Shah, Wajhi, Ghwasi, Ibn Nishati, his status and position is less literal. But Meeran Ji used his poetry for the teaching and preaching work as well propagation work of Islam in the area of the Deccan and this work was already started before Meeran Ji in the olden days of Sufi saints and other Islamic personalities in the areas of Deccan. From the poetry of Meeran Ji the details of this movement and its grand success is known clearly. In his Nazam (poetry) '*Basharat Anwar*' his style and perfection of description is well known.

As a matter of fact Meran Ji's status is well known as a prose writer than poet and for this reason Abdul Haq in his book '*Urdu Ke Nashanum Mein Sufiakaram Ka Kam*' and '*Qadim Urdu*' and Nasiruddin in his book '*Deccan Mein Urdu*' wrote about Meeran Ji as best prose writer only. In the olden days during the eleventh century in the Golconda kingdom the writers have not cared and paid much attention for the development of Urdu prose but during that century many prose writers were born there and their names are as follows.

1. Meeran Ji Khuda Numa.
2. Moulana Asad ullah Wajhi
3. Meeran Yaqub.
4. Abid Shah.

But during the time of Meran ji in the city of Bejapur the prose writing art was developed too much and reached to the high level of improvement. In Golconda Wajhi's prose book '*Sab Ras*' is very popular and famous but Meeran Ji's prose book '*Sarah Sarah Tumhidat Ain Qazat*' which is a very long book and there are many hundred pages in it and in which Meeran Ji's perfection of description is available and also it shows his great talent and mastery in the Urdu language. This is not only his prose work of great importance but he had written many other magazines and out of which only two are available.

Book '*Sharah Sharah Tumhidat Ain Qazat*'

The author of this book is famous and well known as Qazi Ain al Qazat Hamdani and he is also famous for his research in Islamic knowledge and he was a disciple of Ahmed Ghazali and who was the brother of Mohammed Ghazali and he followed the Chisti order and got benefits from this order.

In this book Qazi Saheb was very daring to declare some details of *Israr Ilahia* (divine secrets) and for this reason Islamic learned persons were upset and angry with him and they have issued (a *fatwa*) a religious proclamation connected with death and for this reason he was

burnt alive in the year 525 A.H. by order of the minister Qawamuddin Abul Qasim of Sultan Sanjar.

This book was written in Persian language. But it is well known that this book is written in Arabic language. Hazrat Syed Mohammed Gesu Darwaz was written this book's commentary on Persian language and Meeranji has translated the Persian text into Deccani language and this book is available in '*Salar Jung library*' Hyderabad with its catalogue number 132. In its targqim (details) Abdul Haq mentioned that book '*Tamhidat*' is written in the Arabic language but as a matter of fact Qazi Saheb has written this book in the Persian language and the references from this book are mentioned as follows.

Abdul Haq could not find the original manuscript of '*Tamhidat*' nor '*Sharah Tamhidat*' of Hazrat Bande Nawaz. So he has copied the first line from the book '*Qadim Urdu*' and from page number 210 in which it was mentioned that this is not a translation of any commentary nor it is new commentary but it is translation of original text from the book '*Tamhidat*' in Deccani language so Abdul Haq has taken the above decision. Actually it is the case because in its first line of the book Meeranji has written Hamad (praise of Allah) in his style and in '*Tamhidat*' of Hazrat Gesu Daraz there is no above such details are added in it.

As a matter of fact Meeranji's book '*Sharah Sharah Tamhidat*' is not the translation of Hamdani's book nor it is translation work of commentary of book of Hazrat Gesu Daraz as per opinion of Abdul Haq. As per details which are available in '*Salar Jung*' library Hyderabad in its *sarnama* (details) it is clearly mentioned that it is a separate commentary book of '*Tamhidat*' and also it is not linked with Hazrat Gesu Daraz's commentary book of '*Tahmidat*'. And also it is not the translation work of commentary book of Hazrat Gesu Daraz .

The Meeranji's book is a commentary of '*Tamhidat*' but so while writing it he has kept the original textbook of Qazi Saheb and commentary book of Hazrat Gesu Daraz before him and followed both books in his commentary book and sometimes he will find near the original textbook and sometimes he will find also near the commentary

book of Bande Nawaz. It is the fact that he was found always near with the commentary book and in this matter it is clear that he used to get meanings from the commentary book but he will use to explain the matter in his own style and manner and specially for the explaining of some problems he used his own examples in this matter and he also used to refer some lines of poetry of Deccani (South India) language.

Against the original textbook and its commentary book, Meeranji used the quotation of the complete translation of the traditions of the holy prophet of Allah and verses from the holy Quran and which shows his feelings of responsibility in this matter. This arrangement in the book was not done by the author book or its translator Hazrat Gesu Daraz.

As a matter of fact Meeranji's book is a commentary of '*Tamhidat*' and it is based on the commentary book of Hazrat Gesu Daraz. So this book is given the name as '*Sharah Sharah Tamhidat*.' In his book Meeranji has added preface which is as per the original textbook but in its commentary book there is no preface available in it. From the textbook and from its commentary book by Hazrat Gesu Daraz it is clear that Meeranji's book is a separate commentary book and but which is based on the commentary book of Hazrat Gesu Daraz.

In the book '*Tamhidat*' by Hamdani there are 10 chapters which are added in it. Meeranji's book is also covered ten chapters in it but there is no separate chapter added in the book and all chapters is mixed together.

In the library of 'Salar Jung' Hyderabad two copies of the book '*Sharah Sharah Tamhidat*' are available as per catalogue number 132 which was written in the year 1066 A.H. and it is having 464 pages. And as per catalogue number 133 this book was written in the year 1182 A.H. and it is having 388 pages. Abdul Haq has written that he has two copies of the book with him and which belongs to the year 1021 A.H. and 1076 A.H. but the year 1012 A.H. is not mentioned correctly in the book as Meeranji's year of birth was already discussed in the early pages of this book. This book's one copy is available with the following institutions. 1. Rouzatain library Gulberga. 2. Royal Asiatic society Calcutta.

This book is very lengthy so it is very difficult to print at the present time and for this reason in the beginning and its ending in its catalogue number 132 brief description of the book is added and in its catalogue number 133 some differences in the book are added in the margins .

So for the above reason Meeran Ji is included in the old prose writers of Urdu language of his time and due to his hard tasks and endeavours in the Urdu prose and due to these facts the standard and style of Urdu prose was established and improved too much. So for the reason there should more research and findings are required so that there should be more positive results and benefits will be possible in this matter.

Live Miracle.

The ash (ou'di) of aloes wood and aloe scented stick (agar batti) which is distributed in the shrine of Meeranji are very useful for the children at the time of primary teeth when it will erupt and shed . So it will help in this matter as it will stop motions, fever, vomiting, ear pain, un-easiness and un-comfort and in such case the ash will help the teeth to appear while break through the gum of the children and the teeth will erupt and the process in this matter is as follows .

How to use

1.Motion 2.Fever 3.Vomiting 4.Ear pain

In case of the above symptoms in the child , the ash (ou'di) of aloes wood and aloe scented stick should be applied under the gum at about 6 months of age. The above mentioned *faiz* (favour) and live miracle is available in Hyderabad from the shrine of Meeranji since long time and many children were benefitted and still the process is in progress in the shrine due to the kindness and mercy of Allah and this is old and well known fact and the story is very old and famous among citizens of Hyderabad .

This is a time tested remedy of the children and which is famous since the olden days and but still it is not known to some persons as Hyderabad city has been expanded to un-limited areas with new citizens who are migrating from many other areas of India and as well some

other parts of the state. Now due to internet facility it will spread this news of a live miracle throughout the globe.

So for the above reason of the live miracle in the city of Hyderabad all people have recognized his *vilayat* (saintliness) and also accepted his living saintly status and position so for this reason a large number of people visit the mausoleum to pay humble respect.

This mausoleum is always visited by visitors for the benefits of great blessings from there. Also this mausoleum in Hyderabad which is famous since long time for the fulfilment of desires and wishes of the persons who visit the mausoleum there. For the above reason for 24 hours the large stock of the ash (ou'di) of aloes wood and aloe scented stick is available in packets and kept ready for the distribution to the needy people for free of cost for the charitable service for which the trustee deserve Allah's blessing and mercy. The content of this article is provided for education and information purposes only.

Eruption of primary teeth.

The following chart shows when your child's primary [teeth](#) (also called baby teeth or deciduous teeth) should erupt and shed. Eruption times vary from child to child. As seen from the chart, the first teeth begin to break through the gums at about 6 months of age. Usually, the first two teeth to erupt are the two bottom central incisors (the two bottom front teeth). Next, the top four front teeth emerge. After that, other teeth slowly begin to fill in, usually in pairs -- one each side of the upper or lower jaw -- until all 20 teeth (10 in the upper jaw and 10 in the lower jaw) have come in by the time the child is 2 ½ to 3 years old. The complete set of primary teeth is in the mouth from the age of 2 ½ to 3 years of age to 6 to 7 years of age.

Eruption of primary teeth.

The term 'eruption' refers to the tooth breaking through the gum line. In babies, tooth eruption is also called teething. The timing of tooth eruption differs from child to child. For example, one child may cut their first tooth when only a few months old, while another may not start

teething until they are 12 months old or more. While the timing may vary, the order of tooth eruption is generally the same. This includes:

The two front teeth (central incisors) in the lower jaw are usually the first to erupt. This occurs somewhere between the ages of six and 10 months. The two front teeth (central incisors) in the upper jaw erupt between the ages of eight and 13 months.

The lateral incisors, which are the teeth on each side of the central incisors, erupt in both the upper and lower jaws between the ages of eight and 16 months. The lower set tends to erupt before the upper set.

The first set of upper and lower molars (flat-surfaced back teeth) erupt between the ages of 13 and 19 months.

Canine or ‘eye’ teeth sit beside the lateral incisors and erupt in both the upper and lower jaws between the ages of 16 and 23 months.

The second set of upper and lower molars erupts between the ages of 25 and 33 months. Generally, the average child has their full set of 20 primary teeth by the age of three years.

So for the above reasons this shrine is very famous since long time in Hyderabad city for remedy of primary teeth problems and its immediate cure and good effect and action and for the above reason contents of this article is provided for un-known persons for education and information purposes only.

Reference :

‘*Meran Ji Khuda Numa*’, by Dr. Abdul Hafeez Qatil published by Idare Adbiat Urdu Hyderabad.

Translated by :

Mohammed Abdul Hafeez, B.Com., Translator of

‘*Tadhkirat Auliya*’

Hyderabad-36, India.

10. The brief biography of Hadrat Syed Ahmed Badepa



The resting place of Hazrat Syed Ahmed Badepa

Name and his Title.

His name is known as Syed Ahmed and his title is known as Badepa and which became part of his name as Syed Ahmed Badepa. As per historical record and as per information about the books of biographies he was born in Delhi and he has grown up there. He was a disciple and the caliph of Hadrat Nizamuddin Auliya of Delhi.

Order of his Master.

Upon the death of Hadrat Muntajabuddin Zari Zari Baksh Dolah , Hazrat Nizamuddin Auliya has instructed his brother Hazrat Burhanuddin Gharib to act as his successor at Khuldabad so he proceeded there. As per his kind instruction of his master Hazrat Syed Ahmed was also proceeded to Khuldabad Sharif along with Hazrat Burhanuddin Gharib. So as per order of the master he reached to Deccan (South India) in the year 709 Hijri along with Hazrat Burhanuddin and Hazrat Syed Ahmed Badepa stayed at Khuldabad Sharif and he was proceeding to Hyderabad and settled down there.

Stay at Hyderabad.

He came to Hyderabad and settled down in Malkapur village in the first Lancer area near the mountain side and spent all of his life there and also he was died in the land of Hyderabad.

Political situation.

During that period in the North India Alauddin was ruling on the Delhi crown in the year 1296 A.D. to 1316 A.D. and in Deccan (South India) in the Telengana region Rana Pratab Rudra Dev of Kakatiya kingdom was ruling there and his capital was in Warangal city.

For the period of 500 Years. Due to geographical and other changes his grave was broken and went down on the ground level so for this reason nobody could able to find it and also not able to know about the details of his grave.

His name and fame.

Due to the following event his name became famous and well known in the city of Hyderabad and the details of this event are mentioned as follows. During the rule of king of Hyderabad Nawab Nasir Doulah who ruled in Hyderabad in the period 1244-1273 A.H. and at that time Balan Choudhary who was butcher and he has lost his large number of his goats on the mountainside while grazing there and in the same area his grave was situated. Balan Choudhary was very upset and worried in this matter due to huge loss of his goats. He was searched here and there and tried hard in this matter to trace the goats but at last he was not

successful and he was much disappointed due to huge losses in this matter.

The marks of Syed Badepa's grave were no more available and it was disappeared already. But inside the grass and soil there were some indication of stone, brick and mortar were still available there and these items were showing the indications of the grave at that time. So for this reason one shepherd has seen all these indications and he has informed the details of the grave to Balan Choudhry and he has checked the spot in this matter and find the grave marks there so at that time he has decided to make an offering of dinner to poor persons while standing there that if he will find his lost goats then he will perform it truth in this matter.

Upon the above event Choudhary saw Hazrat Ahmed Badepa in his dream in the night and who told him that "He is syed Ahmed Badepa and your goats are grazing on the other side of some mountain so go there and find them." In the morning Choudhry wake up happily and went up to that mountain and find all his goats were there in safety condition without loss and damaged to them and all goats were grazing there and for this event he became immediately his devotee truthfully and has constructed his grave again in the grand style and arranged his the Urs (death anniversary) ceremony on 12th Jamidil Awwal and arranged the dinner of bread and spicy stew for the poor and needy persons. It was his first Urs (death anniversary) which was celebrated by Choudhry Saheb.

His fame.

After this event his name and fame reached too far and nearby areas and for this reason the visitors in large number started to visit the shrine for the fulfilment of their desires and wishes for the sake of the sheikh's name. For this reason also the King of Hyderabad Nawab Nasir Doulah used to visit his shrine occasionally along his family and royal court members. Till today also the visitors in large number used to visit his shrine for fulfilment of their desires and wishes.

Title Badepa.

For his title *Badepa* there is a tradition which is famous in the city of Hyderabad that he was proceeding to Delhi by putting his foot on the air (*Badepa*) in one night and also came back in the same night at the call of his master Hazrat Nizam Uddin Aulia of Delhi and for this reason and for matter he has awarded him the title *Badepa* to him due to his kindness and favour for the above great miracle which was done by him due to the kind grace of Allah.

The tablet.

In the shrine area there is no permanent tablet available there. But in the shrines on the south door of walls the following lines of poetry are available in the blue colour in the Urdu language and its translation is as follows. "This is such a journey in which there are no marks are found and so in such way *Badepa* has covered his journey. Also he has covered the journey of Delhi in one night by putting his foot in the air and so due to this reason he deserved great status for his task in this matter."

Mystical exercise.

Due to his worship and mystical exercise he got such condition in him and with its help he was able to fly in the air with the kind grace and Allah's help in this matter and for this reason his master was awarded him the title '*Badepa*.' In the shrine area on the western side there is one cleaned rock is available and its size is 7.5 feet in length and its width is 3 feet and there is tradition about this rock is that sheikh saheb will use this rock as his prayer mat.

His grave.

His grave is made of mortar and now it is available in good condition and for the safety and protection reason it makes iron frame with nets in it so that nobody could be able to enter into the grave and do any harm and damaged to the grave. On the four sides of the frame there are four big iron rods are fixed on the ground on which cloth is covered to look as a tent. So it is not possible for any person to reach near the grave of this great Sufi Saint of his time. So for this reason there is one big Donga (mug) and which looks like a big spoon and which is kept there

and its length is 3.5 feet. Those who visit the grave there and put the flowers in it and by this way the followers will reach on the grave.

The grave situation in the year 2013.

The grave situation which is explained in the above paragraph is very old and so to check on this matter the translator has visited it during the month of March 2013 and his findings are as follows. His grave is available on the ground level platform and it is situated among four walls without a closed roof but some shade is provided on the grave with single door entry at the foot side into the mausoleum in the western side and these details and information available in the picture which is provided with this episode in its beginning.

Location.

The location of his grave is situated in Malkapur village in the First Lancer area and it is located in the southern direction and which is near the mountain side and the grave is surrounded by beautiful four side walls and the marble stone floor is available there.

The Urs (death anniversary).

About his death details are not available in the historical records. As the first Urs (death anniversary) was arranged by Balan Choudhry on 12th Jamid Al Awwal so on the same date the Urs (death anniversary) is celebrated every year. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 12 days of Jamid Al Awwal of Muslim calendar at the famous Ahmed Badepa's Dargah (shrine) in first lancer area every year in Hyderabad.

Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. But actually the arrangements of the Urs (death anniversary) will start from 10th Jamid Al Awwal and large numbers of visitors will use to attend the celebration of Urs (death anniversary). Usually the Urs (death anniversary) celebrations will continue for the period of four days and but the visit of devotees will be continued for many days at the shrine for the fulfilment of wishes and desires. The visitor who will visit the

shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's name and due to kind grace Allah his desires and wishes will be fulfilled.

Reference book :

'Hazrat Khaja Gharib Nawaz'

By Mohammed Ali Khan Mujjaddi.

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Translated by:

Mohammed Abdul Hafeez, B.Com.

Translator of *'Tadhkirat Auliya'* &
Hasth Bahist.

Hyderabad-36

India.

11. Biography of Hadrat Jahangir Peeran



The mausoleum of Hadrat Jahangir Peeran

Namannirva village

In the Deccan (South India) region in Hyderabad city and on its eastern side at the distance of 32 miles there is one village and it is known as Newman Narva. Some person calls it as Newman Nirva and also some person calls it Vemen Narva and so the real name of the village is not known and also in the official records its different names are available but at last its old name was found as Yamdi Nara and its Urdu translation will be Rupees 8.50. In the local village many persons think number or word 8 as unlucky and so with the name Rupees 8.50 village name the local persons think that unluckiness was added as per

thinking of this village. So as per above information it is known that once this village was well known as unlucky one.

So they made such place as a resort of healthy atmosphere and a lovely spot for the visitors and which remain the same till the day judgment. They were as two shining stars and they were also well known as the sun and the moon in the Deccan (South India). Hazrat Jahangiruddin and Hazrat Burhanuddin are taking rest in this place and the devotees and visitors will visit at the shrine for the fulfilment of wishes and desires. The visitor who will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's names and due to the kind grace of Allah his desires and wishes will be fulfilled.

Secret of love.

It is the fact that these pious personalities were real brothers. So as they were very close in their worldly lives and in this same way they are also together after their death and the situation will be same till the day of judgement. Actually these pious persons are different and they are known as Jahangiruddin and Burhanuddin. As both were two different personalities but were one and like the same. So as per saying of the Urdu language that one body with two souls so in this matter now the time is watching this live fact by its eyes and till the day of judgment it will watch the same. Both two holy personalities who possessed two different names have become one name and so it is well known and famous one name as Jahangir Peeran.

Genealogy.

As per history record they belong to a family of Banu Hashim of the Allah's last prophet. They belong to following links which are mentioned as follows. They belong to the sons of the following holy personalities of Islam.1. Hazrat Syedna Ali Ibn Taleb.2. Hazrat Syedna Imam Taqi. Their father's name is Ahmeduddin and he was a resident of Baghdad city. At that time there was oppression and injustice was carried against the Syed family members (descendant of the holy prophet through his daughter Hazrat Fatima) and the ruler of Baghdad

due to his above policy and enmity was imprisoned his father and for this reason these two Syed family members (descendant of the holy prophet through his daughter Hazrat Fatima) in that situation of problem and difficulty escaped from the enemies and left from city of Baghdad to save their lives and respect. Upon facing many problems and difficulties they came to Delhi after passing from many places.

Their arrival in Deccan (South India).

They started their journey towards Deccan (South India) and first they arrived in the Deccan (South Deccan) along with 1400 palanquins (Palki) group from the Deva Giri (Doulatabad) and they arrived in the Deccan (South India). Before their arrival in the Deccan (South India) they also visited city of Gulberga. At that time the rule of Bahamani kingdom was at its height of golden period and this event refers to that period which is recorded before the arrival of Khaja Bande Nawaz in Gulberga city.

Death.

They both were arrived in the Deccan (South India) from Gulberga city and after that there is no record of events available which belongs to the lives of these two holy personalities. But as per reference of book in which the details of their lives is mentioned and in which it is stated that these two personalities Hazrat Jehangir uddin and Hazrat Burhan uddin have participated in some war or expedition and due to this reason they both were injured seriously in the war or expedition and reached to the place where their mausoleum is situated and after some rest on the stone which is available on their head side of their graves and as the blood was passing too much from their bodies due to serious injuries and too much passing of blood they both became unconscious and in this condition they have died and at that time these pious were very young and left the world un-married.

Their physical features.

As per reference of the book it is mentioned that they both were real brothers and were pious persons and were very young members of Syed family (descendant of the holy prophet through his daughter

Hazrat Fatima) and their skin colour was white and their height were normal and their bodies were in delicate nature and both of them having long hairs and which were available on their necks and it was practice of Sadat family members (descendant of the holy prophet through his daughter Hazrat Fatima) as they used to have lengthy hairs. This shows that they belong to Sadat family members (descendant of the holy prophet). Their loving faces and the long hairs of the head were very beautiful and attractive just like the moon in the heavy clouds. They were used to have little beards on their faces and used to wear Arabic dress always. Both were having similar face and similar manners and characters so they seem that they have made from the same mould of light. As per the tradition of time they used to carry spear in their hands and hang swords on their shoulders and which show their bravery.

Some Information.

Many people presume that Hazrat Baba Sharafuddin Saheb and whose tomb is situated on the mountain of Phadi Sharif on the Hyderabad airport road is brother of them but this information is not correct as per record of history and books of biographies as the period of Baba Sharafuddin Sahib's arrival in Hyderabad 150 years before them and the period of Hazrat Khaja Band Nawaz of Gulberga is 90 years after them.

Tomb.

In the tomb in the right side grave Jahangiruddin was buried and whose age was 18 years old at the time of his death and his younger brother Burhanuddin was buried by the side of his brother's grave on the left side and whose age was 19 years at the time of his death and both of them martyred in their young age on the way of Allah for the teaching and preaching mission of Islam in the foreign land. First time Nawab Farkhanda Hussain who was the Nawab of Tad Ban area has constructed tomb on their graves and afterwards there were some repairs on it and but there is no tablet available on the graves.

The Urs (death anniversary) ceremony.

The Urs (death anniversary) ceremony is celebrated on Tilsankarati (The time when the sun changes direction from one constellation (of the zodiac) to another is known as Sankranti.) every year on the grand scale. During the Urs (death anniversary) ceremony on this day sandal ceremony is organized and on the next day lights are illuminated on the mausoleum. After some years it is practical that the Urs (death anniversary) ceremony will be celebrated on next Thursday after Tilsankaranti (The time when the sun changes direction from one constellation (of the zodiac) on this day sandal ceremony is organized and on the next day lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above date at the famous mausoleum of Hazrat Jahangir Peeran every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During this time the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Shaikh's name and in this way the above ceremony will be celebrated on a grand scale and the visitors will visit the mausoleum from near and far away places in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's names. The Urs (the anniversary day) ceremony is being performed by the A.P. Muslim Wakf Board every year in the best possible manner in the comfort and best service to the visitors of the shrine.

On every Sunday, Thursday and Friday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's names and sacrifice goats there. There is bus service available from Charminar to shrine area for the convenience of the visitors.

Miracle.

As there are many miracles are there which belongs to Hazrat Jahangir Peeran and also there are many miracles which will take place daily in the shrine. The visit of the large number of visitors to shrine will shows this proof in this matter and this also shows that due their

blessings which is available in the shrine to all several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and this is their main miracle and for this reason the visitors in large number visit the shrine and which shows their live great miracle in the shrine which is well known and famous since long time in Hyderabad city.

Special miracle.

The visitors in large number visit the shrine and sacrifice goats in large quantity but next day morning in the sacrifice area there will be not found blood, bones and dung and which is surprising thing and also which shows his live great miracle in the shrine area and this live miracle is well known and famous since long time in Hyderabad city.

Their big miracle.

Today there are many slogans everywhere for the national unity so those who want to see a scene of unity then they should visit the shrine of Hazrat Jahangir Peeran and can observe unity there because in the shrine where people from various walks of life, irrespective of caste and creed, assemble to visit at the famous Hazrat Jahangir Peeran's Dargah (shrine) every day. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Reference book :

'Khaja Gharib Nawaz'

By Mohammed Ali Khan Mujjaddi.

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Translated by:

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12. The brief biography of Hadrat Khaja Hussian Shah Wali



Hadrat Hussain Shah Wali was a revered sufi saint of Golconda, during the reign of Qutb Shahi dynasty. He is credited with building the Hussain Sagar at Hyderabad in the year 1562 A.D.

His patronymic name is Abdullah and his title is known as Nasir uddin and his name is famous as Hussain alias Hussain Shah Wali and he belongs Sadat family of Hussaini chain (descendant of the holy prophet through his daughter hazrat Fatima) and he was connected with Syedna Imam Hussain in the 25th generation and through some connections he was also linked with Khaja Bande Nawaz Gesu Daraz of Gulberga and who is famous sufi saint of Deccan (South India) .To write about Bande Nawaz Gesu Daraz of Gulberga who was great Sufi saint and great author so it is not only difficult and but it is very hard

task as he was not only a great pious personality of his time in the area of Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region and so for this reason he was well known and famous as the Sultan of Deccan. Hussain Shah Wali belongs to the lineage of the elder son of Khaja Bande Nawaz and his name is Hazrat Syed Mohamed Ali Hussaini.

Genealogy.

There are some differences by historians in the compilation of his genealogical record but all of them are agreed and have confirmed the details that he belongs to the lineage of the sons of Khaja Bande Nawaz of Gulberga. As per reference from the book '*Tadhkira Aulia Deccan*', his genealogy record is mentioned as follows.

1. Hazrat Hussain Shah Wali.
2. Syed Saqirullah alias Safiullah Thani.
3. Asadullah Amin.
4. Askarullah alias Safiullah.
5. Shah Mohammed Akbar Hussaini.
6. Syed Mohammed al Hussaini Khaja Bande Nawaz.

As per the compiler of the book '*Maskawat Nibwa*' the details of his genealogy record are as follows.

1. Hazrat Hussain Shah Wali.
2. Shah Safiullah.
3. Asadullah.
4. Safillah.
5. Mohammed Akber Hussaini.
6. Syed Mohammed al Hussaini Bande Nawaz Gesu Daraz.

As per the compiler of the book '*Anwar al Aqyar*' his genealogy record is as follows.

1. Hazrat Hussain Shah Wali.
2. Safirullah.
3. Asadullah.
4. Mohammed Asker al Hussaini.
5. Syed Mohammed al Hussaini Bande Nawaz Gesu Daraz.

Birth.

In this episode there are some great achievements of the above great personality are added which are not yet known to the general persons and which are added in this article in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading its first page of the episode will not stop the reading till they will reach its last page of this episode as in this chapter some interesting events and as well as other great miracles and endeavours of the above holy saint are added in this episode. He was passed away from the world many centuries years ago.

Even though this is small chapter but due to its importance it is so great due to the coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the above holy saint who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in Deccan so this chapter is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

He was great pious personally of his time in the Deccan (South Deccan) region so he was well known and famous as man of miracles and knowledge of Allah. He was born in Bider city and his ancestors were shrine custodian of Dargah (Shrine) of Khaja Bande Nawaz Gulberga and so he has got *faiz* (favour) in his inheritance from the above great link and connections of Khaja Bande Nawaz of Gulberga. The service and post of the shrine custodian were continued in the name of sons of Miya Yadullah and till the time of Sultan Aurganzeb Alamgir this chain of service and post was available to them.

When Sultan Aurangzeb Alamgir visited Gulberga city after conquering Bijapur kingdom and he has called the shrine custodian Qutubi Saheb who belongs to the sons of Miya Yadullah but Qutubi Saheb due to *Kasar Nafsi* (humility) and habit of *darweshi* (mysticism) could not see him and so he has refused the royal order in this matter.

Due to the above reason Sultan Aurangzeb Alamgir was upset and angry with him and he has issued orders for his immediate dismissal from his post of the custodian and has appointed another person as shrine custodian in his place and that person was Hussain Shah Wali's ancestor and in this matter the Sultan has issued Sanad with Khalat (certificate and robe of honour) by his seal and signature. So from that time to till this date the service and the post of the custodian of hazrat Gesu Daraz at Gulberga shrine is continued in the line of his family .

In his youth period. In the beginning of his youth period he has an idea with him that he should worship Allah in the lonely place by hiding from the mankind so in this way he can protect the divine secrets.

His arrival at Golconda Fort.

He arrived in Golconda Fort from Gulberga city during the rule of the Sultan Ibrahim Qutub Shah who was ruling in the Telengana area at that time. As a matter of fact Sultan of Golconda Ibrahim Qutub Shah was followed of Shiaism but he was a great admirer and lover of the Sunni learned persons as well as holy saints so for this reason upon his arrival in Golconda Fort he has sent his ministers and officers to call Hussain Shah Wali to the Court of Golconda. As per orders of Sultan the ministers and officers have arranged for his stay and with great honour and respect and they brought Hussain Shah Wali in the royal court of Golconda. The sultan was much impressed by him and he has given him much attention and respect to him and also in his first meeting awarded him the post of commander of 10,000 grades troops and also offered him the post of secretary of royal construction works. After some time sultan was very kind with him and also accepted him as his son in law and arranged the grand marriage of her beautiful and lovely daughter *Khairat Unnisa Begum* with him and awarded him many grants and estates.

Hussain Shah Wali took always care for the loss and gain of the general persons. So for this reason we should follow the teachings of such great pious personality of the past and we should also follow his steps in the *darweshi* (mystic) style of life. So it is required his steps to

be followed practically and not to take his sides orally as a past pious person was perfect in the following things.

- *Fauna fil Sheikh* (morality for the sake of his master).
- *Fauna fil Rasul* (morality for the sake of the prophet).
- *Fauna fil Allah* (morality for the sake of Allah).

But it is very sad that we Muslim used to say that we are following the pious personalities of the past but actually we are following the below things. 1. *Fanal fil Duniya* (mortality for sake of the world).

Death.

He was in the service of the sultan of Golconda for a long time and fulfilled his important duties there successfully. But after that he was retired from the court service and engaged in the worship of Allah. His age is more than hundred years. He left the world on 14th Jamid Thani 1068 Hijri.

His mausoleum.



His grand mausoleum is located two miles away from Golconda fort near the mountain area. He was famous and great Sufi Saint of Deccan (South India) so for this reason people of the Deccan (South India) used to visit the shrine for the fulfilment of their desires and wishes for the

sake of the sheikh's name. On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's name.

His month.

In Deccan area the names of the Muslim calendar months are known by different names. So for this reason in Deccan area specially the month of Jamad al-Thani is well known and famous as Hussain Shah Wali month among women in the Deccan (South India) region.

Street name.

Around his mausoleum there is a vast street which is well known and famous as street Dargah Hussain Shah Wali and this area is thickly populated and also one post office is there in his name and in correspondence the name of this street is written for fast delivery of letters.

The Urs (death anniversary) ceremony.

Some poet wrote one poetry line in the Persian language in which the year of his death is available and its translation is as follows.

'Rafaft Az Duniya Hussain Pak Deen.' = 1068 A.H.

'Hussain Left the world and who has pure religion.'

Every year two Urs (death anniversary) ceremonies are celebrated and the details are as follows.

1, Big Urs (death anniversary) ceremony on the 13th and 14th Jamid Thani.

2. Small Urs (death anniversary) ceremony on the 16th and 17th Ziqad.

In the Big Urs (death anniversary) ceremony on the 13th Jamad Thani sandal ceremony is organized and on 14th Jamad Thani and the lights are illuminated on the mausoleum.

On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) ceremony which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Hussain Shah Wali every year. Several

hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) ceremony time the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of Shaikh's name and there will be bus service from Hyderabad to Hussain Shah Wali street for every hour. Many stalls will be arranged during the Urs (death anniversary) ceremony and specially flower stalls are found in large number there and in this way the above ceremony will be arranged in grand scale. The visitors in large numbers will visit the mausoleum from near and far away places and pray Allah for the fulfilment of their desires and wishes for the sake of the sheikh's name.

Small Urs (death anniversary) ceremony.

Every year on the 15th of Ziaqad the sandal ceremony will be organized and on the 16th of Ziaqad the lights are illuminated on the mausoleum and this Urs (death anniversary) ceremony is very important because in this ceremony only special persons used to attend this function for the fulfilment of their desire and wishes for the sake of the sheikh's name.

Death of Princess Khairat Unnisa Begum.

After some period of time princess *Khairat Unnisa Begum* the daughter of *Sultan Ibrahim Qutub Shah* and wife of *Hussain Shah Wali* was died so for this reason Shah Saheb was very upset and sad for this tragic event of his wife's death and Sultan Ibrahim Qutub Shah was very sad and very upset due to the death of her dear and lovely daughter. So for this reason Sultan temporarily buried his daughter at the side of the mosque of Khairtabad as per the king's own belief of Shiaism and a coffin was made and put the same in the grave under the supervision of Hussain Shah Wali. After some time as the Sultan was followed of Shiaism so he ordered to take out the coffin from the tomb and to send it to Karbala Moula (name of a place in Iraq where Imam Hussain was martyred) for the final burial of the princess there and for this reason still the tomb of Princess Khairat unisa Begum is empty since long time in Khairtabad street.

Princess Khairat unnisa Begum was delivered one son and the Sultan was awarded his title as *Imam ul-Mulk* but that boy was died in his youth period and for this reason the father was deeply affected and very upset in this matter.

In Khairtabad street the empty tomb still reminds *Princess Khairat Unnisa Begum*. There is a tradition in the city which is well known that Hazrat Hussain Shah has constructed this empty tomb for himself but he could not be buried in it due to some reasons.

A man of wisdom.

He was a man of great wisdom and intelligence so for this reason we can call him a great man of wisdom in the mankind.

His relations with the court of Golconda Kingdom.

He used to maintain his best relation in the court of the Golconda kingdom because with his status and relation he was able to benefit and help the general persons because the general persons as well poor and even the rich persons could not able to represent their matters and problems in the royal court of the Golconda kingdom so he used his status for the benefits for the general as well rich and poor persons and helped them a lot in their problems and difficulties.

As a matter of fact he was rich in his appearance in the royal court of Golconda but actually he was a *fakir* in his *batin* (innermost) as he was having qualities of *fakir* in him so for this reason there was no restriction for the entry of any person in his court so he did not kept watchmen at the door of his house. There was free entry of all persons in his court to represent their problems and difficulties and in all such cases he was most successful to submit such problems in the royal court of the Sultan of Golconda and he was always successful in these matters to bring positive results to the general and other persons.

Miracle.

Hazrat Hussain Shah Wali was perfect and master in soldierly and archery works. One day he was with Prince Mohammed Qutub Shah and the prince was moving along his soldiers and royal courtiers on the

road and at that time one kite poop while flying on the royal prince so for this reason he fired on the kite and so the kite was died at once and fell down on the ground so for this reason the prince and other royal courtiers were astonished in this matter for his quick and fast action and as well as firing at the flying target in the sky and due to the above reason the prince has increased his status and respect as well as his dignity.

Some historians have mentioned this event as follows that once he has seen a kite which was flying in the sky and he has seen the kite with his furious look so for this reason it was fallen down on the ground and the kite was burnt completely. Due to the above event the prince of the Qutub Shahi Kingdom and Amirs (courtiers) has observed his miracle and became his devotees at that time.

Hussain Sagar.

One day there came a thought in the Sultan's mind to convert the above small kunta (tank) into the big tank so that with its help there will be development of irrigation in the neighbouring areas. So Sultan has asked Hussain Shah Wali for his advice in this matter as he was secretary of the state of royal construction works and Shah Hussain Wali has approved Sultan's grand project of Hussain Sagar. So Sultan has sanctioned the construction project of Hussain Sagar under the supervision of Hazrat Hussain Shah Wali. Under his supervision the tank construction project was completed in the period of two years.

He is credited with building the Hussain Sagar at Hyderabad in the year 1562. A.D. Hussain Sagar Lake, built by Hazrat Hussain Shah Wali in 1562, during the rule of Ibrahim Quli Qutb Shah. It was a lake of 5.7 square kilometres built on a tributary of the River Musi to meet the water and irrigation needs of the city. *Tank Bund built in the 16th century* the lake was named to express the gratitude of Ibrahim Quli Qutub Shah to Hussain Shah Wali who helped him to recover from illness.

It is a sprawling artificial lake that holds water perennially, built during the reign of Ibrahim Qutub Shah, across a tributary of the river Musi in 1562. It links the twin cities of Hyderabad and Secunderabad.

Ibrahim Qutub Shah has named this tank as Ibrahim sager. But during the construction time the labour used to talk as follows.

One person will ask with another person where you will work? And the other person will reply at Hussain Sagar so in this way it became famous and well known as Hussain Sager. Despite of hard try of many ministers and royal officers in this matter to named as Ibrahim Sager but this name was not became famous and not become popular. So for this reason Sultan told Hussain Shah Wali that this tank will be named as Hussain Sagar so we will construct another tank in our name. So Sultan has constructed another tank in the Jalla Palli village in his name as Ibrahim Sagar and the name of the village was named as Ibrahimpatnam. There was one more old tank was there so Sultan ordered for its re-construction and repair. Till today the above tanks are available in the above village and from the above tanks a large number of people are getting the benefits of drinking and irrigation facilities since many centuries.

Khairtabad Street.

As per reference in history book '*Tariq Nizami*' in which the compiler of the book has mentioned that Sultan Ibrahim Qutub Shah has constructed Khairtabad street in the name of her beloved daughter *Princess Khairat Unnisa Begum* and Sultan used to like her and love her very much. So for this reason he was very upset and worried at the sudden death of her dear daughter. In this street Sultan has constructed the following buildings. 1.Many stone buildings. 2.One big mosque. 3.One big bazaar.

At that time this place was well known and famous for healthy atmosphere and good resort and in this area weather and other general conditions were very good and were attracted there. Princess Khairat Unnisa Begum used to live in such good and lovely place with his husband Hazrat Hussain Shah Wali there and Sultan used to come there

to see his dear and lovely daughter. On one side of such lovely healthy resort there was one spring and which is known as small kunta.

A note from the book ‘Tadhkira Auliya Deccan’

Sufi Abdul Jabbar Khan Malkapuri has written in his above book that Sufi and pious personalities of the past used to have great conduct and character with them so for this reason they have not desire pleasure and happiness in their lives due to their nearness of the kings but due to their good relations with kings they used to help the general and poor persons and bring them good results and benefits to them. So for the above reason we should take a lesson from the above good conduct and character of pious personalities of the past.

His mausoleum.

The mausoleum and shrine at the Qutb Shahi Tombs called *Dargah Hussain Shah Wali*, was built by Abdullah Qutb Shah in his honour. He died in 1620. The area which is on the southwestern shore of Hussian Sagar was chosen as a location to construct the residence of the *Princess Khairat Unnisa Begum* who was not keeping good health. The ruler in the fond hope that the greenery and the climate of the lake shore would restore the normal health of the Princess and asked his son-in-law, Hazrat Hussein Shah Wali, an eminent engineer to construct a residential palace, a mosque and a tank which is now called after him as Hussain Sagar (or the Tank Bund) as it is commonly called was built on a tributary of the Musi during the reign of Ibrahim Qutb Shah in 1562.

Reference book :

‘*Faizan Auliya Deccan*’ by Mohammed Ali Majdadi

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13.The biography of Hadrat Syed Shah Raju Mohammed Mohammed al- Hussaini Qattal



The mausoleum of Hazrat Syed Shah Raju Mohammed Mohammed al Hussaini

Name and his title.

His name is well known and famous as Hazrat Syed Shah Yousuf al Hussaini and his title is known as *Qattal* but he is very famous and well known as Shah Raju Qattal Hussaini. He is connected with Hazrat Khaja Bande Nawaz Gesu Daraz of Gulberga in 8th generation.

Genealogical record.

- 1.Hazrat Syed Shah Raju Hussaini.
- 2.Hazrat Syed Shah Safirullah Hussaini.
- 3.Hazrat Syed Shah Raju Hussaini of Bijapur.
- 4.Hazrat Syed Shah Safirullah Hussaini.
- 5.Hazrat Syed Shah Asadullah Hussaini.

6. Hazrat Syed Shah Askerullah Hussaini.
7. Hazrat Syed Shah Safirullah Hussaini.
8. Hazrat Syed Shah Akberullah Hussaini.
9. Hazrat Khaja Bande Nawaz Gesu Daraz of Gulberga.

Meaning of Qattal.

The title of *Qattal* is attached with so many holy saints and its meaning is to have completion of *Rah Saluk* (mystic initiation). This title is added to the names of such Sufi saints who had done *jihad* (struggle) with their *nafas* (souls) and this is very great status and so with this title the holy saints were becoming famous and well known. Shah Raju Qattal used to do *jihad* (struggle) with his *nafas* (soul) and for this reason his name was becoming famous and well known as *Qattal*.

Birth, early education and training.

He was born in the year 1002 A.H. in Bejapur city. When he was growing up and he has completed the stages of *zaheri* (outside) and *batini* (inside) education under the supervision of his uncle Hazrat Syed Akber Mohammed Mohammed al Hussain and upon completion of the above education his uncle after his *bait* (pledging spiritual allegiance) has awarded him caliphate. He was great pious personally of his time in the Deccan (South Deccan) region so he was well known and famous as man of miracles and knowledge of Allah and he has connection with Khaja Bande Nawaz of Gulberga in the 8th generation.

Even though this is small chapter but its importance is so great due to the coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the above holy saint who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in Deccan area so this chapter is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. Syed Shah Raju Qattal did many great endeavours and hard tasks in this matter in Hyderabad and around it so he was perfect

in the following things. 1.Zahed (Ascetic). 2.*Taqwa* (piety). 3.Worship. 4.Mystic exercise. 5.Meditation. 6.Engagement.

Arrival in Hyderabad.

During the last period of Sultan Abdullah Qutub Shah of Golconda Kingdom he was arriving in the city of Hyderabad along with his uncle Hazrat Syed Shah Akber Mohammed Mohammed al Hussaini and his uncle's grave is available in outside of Ghazi Bandung where he is famous there as a great Sufi saint of Deccan (South India) so for this reason people of the Deccan (South India) used to visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. Sultan of Golconda Abdullah Qutub Shah has shown him great respect and honour and granted him daily allowance and due to this reason he was free from economic struggle so he was always busy in the worship and meditation of Allah.

His conduct and character. As he was perfect in the following things.

1.Zuhed (Ascetic). 2.*Taqwa* (Piety). 3.Worship. 4.Mystical exercise. 5.Meditation. 6.Engagement.

So for the above reasons the large number of persons used to visit him and become his disciples and devotees . Due to his personality not only poor persons but also rich and wealthy persons were benefitted a lot. And many persons used to get the benefits of both worlds from him as per his *Irdat* (devotion). His presence was a great source of blessing for the mankind. For needy and poor persons he was a great source for them to fulfil their needs and requirements. In his shrine there were always a large number of disciples and *darwesh* persons used to present there in large number. For this reason Sheikh used to help them and his service and attention as well favour with them was so great because he used to study their problems and grievances personally and solve them soon by the kind grace and help of Allah. His treatment was very kind to his disciples and *darwesh* persons and he used to love and like them all sincerely.

His teachings.

He was perfect in the knowledge of Islam. He was used to teach in the shrine regularly and in his teaching the following subjects were added.

1.Exegesis (commentary) of Quranic verses. He used to explain the disciples about *Israr* (secrets) and *ramoz* (hints) which are coming to known by generation to generation by *Seena Ba Seena* (secrets) and which were used to disclose to the holy saints of Allah and for this reason the compiler of the book '*Miskawat*' wrote the following details about his shrine and teaching methods which are as follows. "His shrine was always full of disciples and *darwesh* persons and who used to present there for his teaching and preaching work of Islam. His teaching and preaching work of Islam was a great record work of his time that he was busy in this work for a period of 50 years in this matter and in which the following persons used to attend his teaching and preaching classes."

1.General persons.2.Learned persons.3.Poor persons.4.Rich persons. 5.Persons of all *maslak* (school of thought) and belief.

Due to his teaching and preaching work larger number of persons have become his disciples. The *Talib* (student) used to make a pledge (*Bay'ah*) to him as his *Murshid* and the *Talib* (student) becomes initiated as a *Murid* and the students used to follow Islamic rules and regulation in their lives as per practice of the Allah's final apostle. He was not only a great pious personality of his time but he was also a great preacher of his time so brief he was great Sufi master of his time in the Deccan (South of India) and who did many great endeavours for the Islamic religion and he was most successful in the preaching and propagation work of Islam in the area of the Deccan (South India) and around this region and there was no such personality during his time. His main teachings.

In his shrine he used to teach about *Ilahiat* (metaphysics is a branch of philosophy concerned with explaining the fundamental nature of being and the world, although the term is not easily defined). Traditionally, metaphysics attempts to answer two basic questions in the broadest possible terms:1.What *is there*? 2.What is it *like*? 1) Due to his teachings

and his best style of explanation and for this reason the following things will be removed from the disciples and devotees. 1. *Tang Nazri* (narrow outlook). 2. *Tang deli* (mean nature). Due to the above teachings there will be improvement of the following things. 1. In heart. 2. Insight. Due to above teachings there will be positive results and benefits that the feelings of prejudice and hate as well as mean feelings will be changed into love and affection.

Sultan Abdullah Qutub Shah's devotion.

Sultan Abdullah Qutub Shah was his great devotee and he used to respect and treat him with great honour and for this reason he was granted many villages for the expenditure of the shrine. He was used to present personally in his shrine occasionally and he used to spend some of his time in the shrine to hear Sheikh's teaching and preaching of Islamic knowledges and his advices.

Prediction.

In his shrine there was one young man Abul Hasan and who belongs to the royal family of Golconda and he used to present always in his service. Once Sultan Abdullah Qutub Shah was returning from the shrine after his meeting with Sheikh and by chance at that time Abul Hasan came to the shrine so for this reason Sheikh suddenly told that one Sultan is going and another is coming there. So for the above information the disciples were surprised at this matter and but could not able to understand the meaning in this matter. Also the disciples will know well that the words of holy persons will have meaning in it and they do not say anything without meaning and without purpose. The Sheikh has also awarded him the title of small king to Abul Hasan and for this reason all persons in the shrine come to know that Abul Hasan will be going to get his higher status and position in the Golconda kingdom.

Miracles.

He was a great mystic person and pious personality of his time. He did many great acts and miracles. We are mentioning herewith Sheikh's great miracle which is as follows. The marriage of second daughter of

Sultan Abdullah Qutub Shah was proposed with one person Syed Sultan who was relative of his first son in law and due to some strange matter suddenly one day before the marriage Sultan's elder daughter and her husband visited the royal palace has complained about the rude behavior of Syed Sultan and they requested with him to cancel his marriage offer and they forced him in this matter and for this reason Sultan was very upset and become angry with Syed Sultan and ordered for the cancellation of his marriage with his second daughter. But as a matter of fact the marriage arrangements were ready in the palace as the marriage of Syed Sultan was fixed for the next day. So all these arrangements were cancelled and were stopped suddenly.

As Sultan has cancelled the proposed marriage on the advice of her daughter and his son in law but he was very upset and angry in this matter as the marriage ceremony was fixed the next day but there was no groom available to celebrate the function. So for reason the search of another groom was started in the palace and at last they searched Abul Hasan and he was a member of the royal family and the Sultan has called him for the marriage proposal with his second daughter.

Attention for Abul Hasan.

The details of the marriage of Abul Hasan are mentioned as follows. The Sheikh first started the celebration of marriage of Abul Hasan in the shrine before the Golconda palace. So Sheikh has called Abul Hasan on this matter and he came there and with great respect and honour and he has put down his head with great humility and kissed his foot with kind attention and respect. Upon Abul Hasan's arrival in the shrine Sheikh has informed the good news of his marriage with Sultan Abdulla Qutub's second daughter so for this reason the disciples and devotees were surprised in this matter as they could not understand this news as the marriage of the second daughter of the Sultan was fixed by the relative of the Sultan's first son in law and which scheduled to be celebrated next day. So for this reason all persons in the shrine could not understand the details of the marriage of Abul Hasan with Sultan Abdulla Qutub's second daughter.

In the palace marriage process was started and in the night the ceremony of Mehendi (henna) of the bride was scheduled to be organized.

On the same day at the evening time Sheikh went into the garden which was closed in the shrine area and in which he has looked the flowers and buds there and he was collecting some buds and flower which were good as per his selection and he told Abul Hasan the details which are as follows. “ Abul Hasan : tonight king’s daughter will be decorated with medhandi (henna) so come to me so that I will also put some mahnadi (henna) dye on your palms and he was having the flowers of henna and flowers of Abbas (mitabilis jalopa) which he was collected from the shrine garden so he put these flowers on his palms and pressed them for some time to dye henna colour on his palms.

At that time came Sultan’s companions and royal police men in the shrine with palanquin and they have asked with the Shaikh about Abul Hasan so at that time Sheikh has told called him as Tana Shah and asked him to go to palace as he has already performed his marriage with the Sultan’s daughter and from that time the title of Tana Sha become famous and well known in the Golconda palace.

Upon permission of the Sheikh the royal police and companions who brought palanquin for Abul Hasan and took him in it to Golconda palace and they took him to the royal bath room for his bath and upon his bath they gave him the robe of honour to wear and after all these process of the marriage they took Abul Hasan to the royal court where all marriage arrangements were ready and were at final situation since many days so the Sultan has given permission to the Qazi (judge) for the completion of bond of the marriage so in this way the marriage ceremony was performed in happy atmosphere and on grand scale and guard of honour were arranged and guns were fired in the Golconda fort on the happy celebration of the marriage of princess of Golconda with Abul Hasan Tana Shah. Upon the marriage the drums and kettle drums were started in the Golconda fort on the happy occasion of the marriage of the Sultan’s daughter.

Syed Sultan’s anxiety.

He was ready with all his arrangements for his marriage with the royal princess of Golconda fort and it was strange that he was not known what was happening in the fort of Golconda and actually he was not known that the princess of Golconda was already married with Abul Hasan Tana Shah. So when he heard the guard of honour then he was surprised at this matter and told his companions that still he is in residence why there is guard honour in this matter?. So the companions have informed him that the princess was already married to another person named as Abul Hasan so you are ignored in this matter and they explained him all details of the event.

So for the above reason Syed Sultan was very upset and angry in this matter and he was very disappointed in this matter and he said that all his wishes and desires of the heart were not fulfilled and due to this reason he was suffering a great loss in his life. Due to the above situation he decided to take revenge against Sultan of Golconda and wants to do some misdeeds in this matter but his companions have advised him that to be cool down and to have patience in this matter otherwise he will face insult and shame in this matter.

So for this reason he has decided to leave the fort of Golconda for ever due to his great loss and misfortune and he has left the fort of Golconda and travelled to see Sultan Aurangzeb Alamgir and explained him all details of the event which was happened in the fort of Golconda and for this reason Sultan Aurgazeb Alamgir has consoled him and have given some position among his companions and slowly Syed Sultan has improved his position under the rule of Sultan Aurangzeb Alamgir and reached to the post of 7,000 grades position and after some months he was married with the daughter of famous general Mir Jumla.

One fact.

Abul Hasan who becomes afterwards as Sultan Abul Hasan Tana Shah and crowned in the year 1083 A.H. in Golconda so it was predicted from a great pious personality of his time which was proved correct by the kindness of Allah and title of *Tana Shah* awarded by Sheikh become well known and famous in the world.

14 Seeds of Pomegranate.

It is stated that one day Sheikh has given him one piece of a pomegranate and asked him to count how many seeds are there in it?. So *Tana Shah* has counted them and replied him that there are fourteen seeds in it. So Sheikh told him that your rule over the kingdom of Golconda will be for a period of 14 years only. So it had happened as per the prediction of the Sheikh and Tana Shah ruled over the kingdom of Golconda for a period of 14 years and his rule was coming to an end in the year 1097 A.H. and in this way Tana Shah becomes the last ruler of the kingdom of the Qutub Shahi dynasty.



The grave of Sultan Abul Hasan Tana Shah in Khuldabad.

Death.

To write about this great Sufi saint and great preacher is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great preacher and he did his preaching work in Hyderabad for a period of 50 years and details of his teaching and preaching work have briefly mentioned as follows. 1. Teaching and preaching. 2. Favour of *zaheri* (outside) and *batini* (inside).

So in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region and left the world on 22nd Safar in the 1092 A.H. in the period of sultan Abul Hasan Tana Shah of Golconda. But some historians have mentioned the date of his death as 7th Jamid Awwal but all have confirmed the year 1092 A.H. is correct as per record of history. He was buried in the shrine which is located in outside of Fathe Darwaza in Misri Gung street Hyderabad and his mausoleum in a Missri Gung area which is famous even today for the fulfilment of desires and wishes of the persons who visit his mausoleum there.

Mausoleum.

Abul Hasan Tana has constructed a big tomb over his grave due to his great respect and devotion and tomb was built in the grand style. But still the plastering work is not completed and colourful work of the tomb is also is pending and construction work was not completed due to invasion of Sultan Aurangzeb Almagir on the Golconda fort and after the end of the Qutub Shahi Kingdom in Golconda. The height of the tomb and its grand style of construction still attracts the visitors and engineers there and its height is 50 feet high and it is well known and famous that it is a highest tomb in India and the tomb was constructed with stones and it is based on 112 pillars and height of each pillar is 25 feet.

Devotion of kings.

As Abul Hasan Tana Shah has personal experience of shrine life so due to predictions of his 14 years of his rule he has granted 14 estates to Shaikh to meet the expenditure of the shrine and lunger Khana (public kitchen). For the construction and maintenance of the tomb he has granted one village called Maoza Zair Gumbad.

After the end of the Golconda kingdom Sultan Aurangzeb Alma Gir upon conquering the Golconda fort renewed old grants of the Qutub Shahi dynasty to the shrine and also granted one more village Kanga Khurd to the shrine custodian Syed Shah Ali Hussain for the shrine expenditure. Alamgir also issued orders for cash grants for the expenditure of the public kitchen at the shrine. So in this way after the end of Qutub Shahi rule the Mughal rule has taken the care and

maintenance work of the shrine and sanctioned all expenditure in this matter.

Also after the end of Mughal rule the Asif Jahi rule of Hyderabad was started but in the above 3 rules Hazrat Raju Qattal's *rohani*' (spiritual) rule was continued and till date there is no change in this matter. So for the above reason King of Hyderabad Nizam Ali Khan has arranged golden klas (spire pinnacle) on the tomb due to his respect and devotion. Fazelat Unnisa Begum who was the mother of Nasir Doulah on the occasion of the birth of his son has arranged wooden frame around the grave inside the tomb in the year 1208 A.H. and this shows her admiration and also prove her *irdat* (devotion).

Brief teachings.

Hazrat Raju Hussaini was engaged his tongue and his pen in the following. 1. For the welfare and prosperity of the mankind. 2. To restore relations of mankind to the creator. 3. Healthy Society. 4. Prejudice. 5. Narrow mindedness.

With the propagation of the above teachings and he was able to stop above bad feelings and promoted good manner and conduct among his disciples and devotees in the Deccan (South India) and till this date such good things are still available in the Deccan (South India).

Due to the system of the shrine the message of peace and brotherhood was spread not only in the Deccan area but it was spread all over India.

There was changes due to time and the rulers were also changed but the importance of this great Sheikh of Deccan is not be decreased because he was great Sheikh and due to the coverage of his life with many interesting events and positive information in it so for this reason his teaching and preaching are like an ocean of knowledge and information and he was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in the Deccan area so his life will present the ocean of knowledge and information for the guidance of people towards the right path of Allah.

So for the above reason his name and fame will remain till the day of judgement and his *rohani* (spiritual) favour and attention will be available to the people of all times in the future by the kind grace of Allah.

The Urs (death anniversary).

The Urs is celebrated on 14,15, 16th Safar every year of the Muslim calendar on the grand scale and on the 14th Safar sandal ceremony is organized and on 15th Safar the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Hazrat Syed Shah Raju Qattal every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the above ceremony the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of Sheikh's name so in this way the above ceremony will be celebrated on a grand scale and the visitors will visit the mausoleum from near and far away places. The Urs (the anniversary day) is being performed by the trustees of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine. The visitors of the shrine are provided food and benediction on this occasion.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great preacher of Islamic knowledge so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

Reference book :

'Fiazan Auliya'

By Mohammed Ali Khan Mujjaddi.

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Translated by:

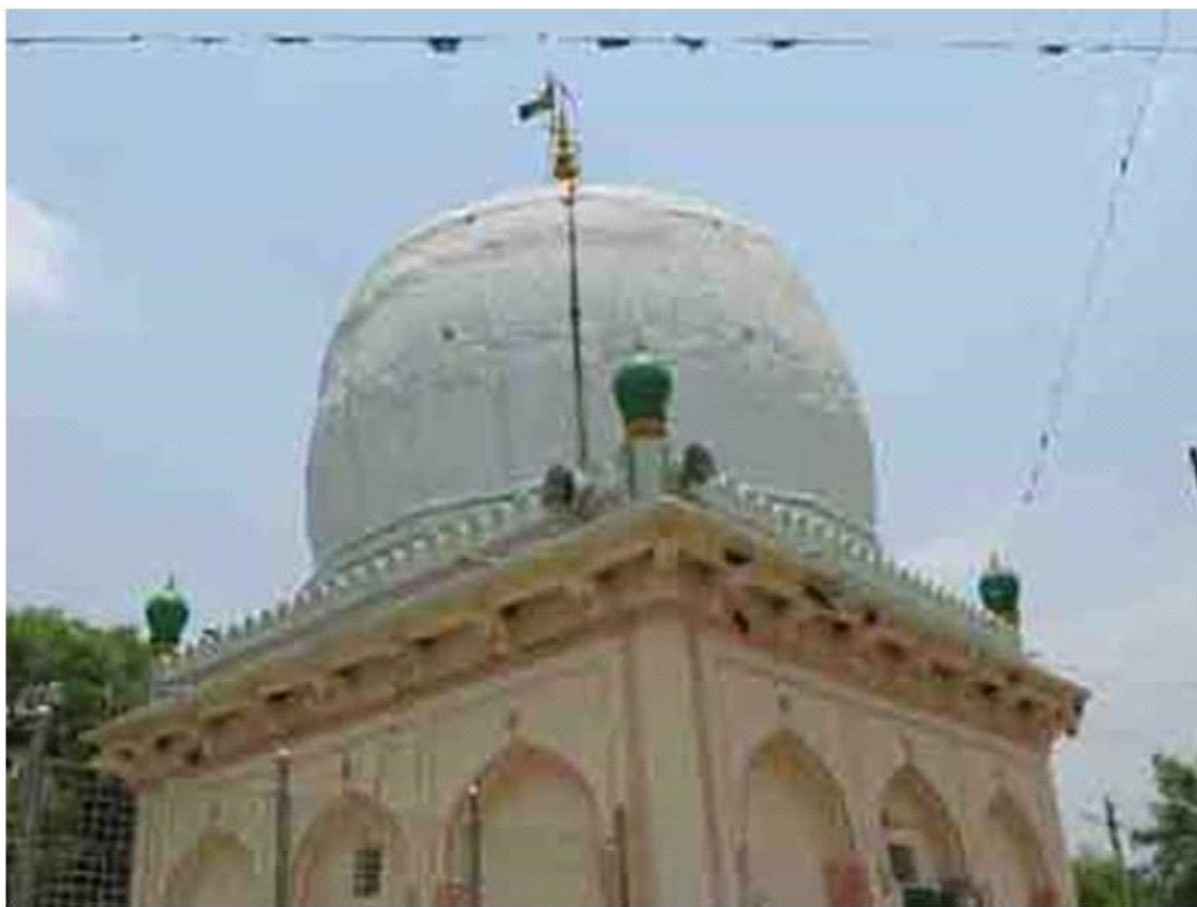
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14.The brief biography of Hadrat Syed Meeran Hussaini Baghdadi



The mausoleum of Hadrat Syed Meeran Hussaini Baghdadi at Lungar house

The name and title

His name is Hadrat Meran Hussaini al Hamvi but he was well known and famous as Hazrat Syed Meeran Hussaini and he belongs to *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) family member. And due to this reason his name is called Hussaini and due to too much used with this name he is called as Hussaini instead of Hussain and his patronymic name is known as Ghouse Thani and his title is well known as Shah Abadal.

Genealogy

He belongs to a family member of Sheikh Abdul Quader Jilani of Baghdad and he was connected with above the great Shaikh in the 14th generation.

1. Hazrat Syed Shah Meran Hussaini Baghdadi.
2. Hazrat Syed Shah Masud Hasan al Hussain Quadri Alhamvi.
3. Hazrat Syed Jalal uddin .
4. Hazrat Syed Ali.
5. Hazrat Syed Abdullah.
6. Hazrat Syed Murshed.
7. Hazrat Syed Qasim.
8. Hazrat Syed Hussain Thani.
9. Hazrat Syed Moosa.
10. Hazrat Syed Mohammed.
11. Hazrat Syed Hussain.
12. Hazrat Syed Ahmed.
13. Hazrat Emad uddin Abi Saleh Nasr Mohamd Quadri.
14. Hazrat Syed Tajuddin Abdul Razaq Quadri.
15. Hazrat Sheikh Abdul Quader Jilani Baghdadi.

Birth.

He was born in the year 960 A.H. in famous and well know city of Iraq Hamat and for this reason he is called Al-Hamumi.

Education and training. Since his early age he has been much interested in knowledge of *zaheri* (outside) and with this knowledge of *zaheri*

(outside) and there was a passion for him for *Talab Haq* (one who seeks Allah) and he becomes perfect in the following things upon doing his great endeavours and many hard tasks in this matter. 1. Mystics exercise. 2. Endeavours.

Bait and caliphate.

Over long time he was obtained caliphate up on his *bait* (pledging spiritual allegiance) with his father Hazrat Syed Shah Masud Hasan al Hussaini Quaderi Baghdadi and upon getting an award of saintly dress he has started the teaching preaching work of Islamic religion in the foreign land.

Migration.

During his youth period he was migrated from his place of birth Hamat and reached for the Golconda kingdom along with his 100 disciples and devotees and settled down in the mosque which is near Golconda fort in *Malkapur* village (Lunger House) and till his last days he lived there.

Conduct and character.

He has complete trust in Allah and he was used to engage whole night in the worship of Allah and he never missed his *Tahjud* prayer (supererogatory prayer in the early hours of the morning). He did not used to have any link and connection with mankind and the world. He was always used to busy in zikar (invocation) and *shagal* (engagement). Due to his *tawakal* (trust in Allah) and *Istagna* (content) he will not accept presents and gifts by his disciples and devotees. He was very kind hearted pious person. He used to help poor and needy persons. Due to his following qualities large number of persons used to present always around him to get his favour and attention. 1. *Zahed* (mystic). 2. *Taqva* (piety). 3. Spiritual status.

General and special persons used to be benefited by his *faizan* (favour) and *Irfan* (intimate knowledge of Allah).

Miracle and revelations. There are many events of his miracles and revelation are available in the historical records and from his many

thousand miracle one of the following event is well known and famous. Once there were 100 persons with him and there was nothing available with them for their food for three days and for this reason *dowels* and other persons in the shrine were facing severe hunger with them and feeling problem and difficulty in this matter.

On the fourth day as per order of Sultan Mohammed Quli Qutub Shah of Golconda kingdom ,the companion of Sultan, Istaqlal khan come to his residence with 50 *qawan* (trays) of different royal food items and presented them to Sheikh so he has accepted *qawan* (trays) and distributed them among his 100 companions and all have eaten the royal food as per their requirement and needs. So upon this Sheikh closed the *qawan* (trays) and returned them to the royal kitchen. In the royal kitchen when the royal servants opened the *qawan* (trays) and they found all *qawan* (trays) as it is and there was no shortage of food items in them and all were full. For this reason upon watching his great miracle Istaqal Khan immediately proceeded to the Sheikh's residence and become his true disciple and devotee.

Death.

There is no death for pious and holy personalities of Allah but as per rules and regulations, Allah will transfer them from one place to another and another world is better than this world and this transfer is well known as death or another world. This great pious personality of Deccan left this word on 13th Jamad Awwal in the year 1049 A.H at the age of ninety years.

Resting place.

His tomb is situated in Lunger House cross roads area in the northern side of the road and on its left side the mausoleum of this great Sheikh is situated and there is one door on the southern side of the tomb and now one more door is added and which was constructed by some devotee for the convenience of the visitors there. The construction of the above tomb is based on the royal construction of Golconda style and in this tomb there are two graves are available and the details are as follows.

1. Sheikh's grave. 2. In another grave his wife is buried and this grave is constructed in the ladies grave style .

Around the above graves there is wall of marble was constructed and in its southern side the details of the person who has constructed this wall is written as follows. 'By lieutenant colonel Mohiuddin Ali Khan, Inspector General of Nizam's Special Armed Forces.' Around marble walls on the sides of two graves there were fixed 12 wooden poles of 6.10 feet and with these poles there was provided frame like construction and in this area there are three arches in all sides. On the grave there is one egg of ostrich and there are also many applications are available there. In the above area there is provision of electricity. The tablet.

In the above tomb there is one door on which there is a stone tablet is available there in which it was written as follows. This is the Shrine of Syed Meran Hussaini Baghdadi and the name of the person who presented this tablet is as also there as Ghulam Rasul resident of the Makkah Mosque area.

The Well and kitchen.

In adjacent to the shrine's large area on the eastern side there is big water well and its water is sweet. Some time before when there was no provision of water taps in the shrine then at that time the water of the above well was used in the shrine. Even today the visitors who used to come to visit the shrine for the fulfilment of their desires and wishes used to take bath from the water of this well. There is kitchen near the well at the back side of the shrine. At the time of the Urs (death anniversary) food items are prepared in this kitchen area and in the compound area a tent will be fixed in which the visitors to the shrine are provided food and benediction on this occasion .

The Urs (death anniversary).

Every year on the 27th to 29th of Zilhaj the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes

place on the above dates of Muslim calendar at the famous mausoleum of Syed Meeran Hussaini Baghdadi every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name.

On the light illumination day of the shrine the flower wreath will be sent on the camel to the shrine from the Golconda army men. During the Urs (death anniversary) time there will good arrangements of local police to control large numbers of visitors at the shrine. There is daily bus service from the Naya pool to Lungar House and its route number is 80 and during the Urs (death anniversary) there will be many buses will be provided by Naya pool to Lungar House area. On 12th Jamad Awwal sheikh left this world so on this day there will be a recitation of verse Fathea in the shrine and this ceremony is known as small Urs (death anniversary) or small sandal.

The Sultan's devotion.

As per reference from the book '*Tadhkirtal Auliya Hyderabad*' that due to his devotion and *Sadat* (felicity) Sultan Ibrahim Qutub Shah of Golconda has arranged the marriage of his daughter Princess Kulsum Sultana with Hazrat Syed Meran Hussaini and he has no children by this marriage. The grave of Princess Kulsum Sultana is situated at the opposite of the door of the tomb at the distance of some feet and which is made of black stone.

Children.

He has five sons and their names are as follows.

1. Hazrat Syed Abdul Quader.

- 2.Hazrat Syed Abdul Wahab.
- 3.Hazrat Syed Saduddin Syed Asadullah.
- 4.Hazrat Syed Mohammed.
- 5.Hazrat Syed Abdul Razzaq.

All the above were famous for the following things.

- 1.Trust in Allah.
- 2.Persons of revelation.
- 3.Persons of miracles.

Miracles.

The sheikh left this world before 385 years ago but since 385 years to till date his miracles and favours are continue and available in the shrine area. It is the experience of the day and night in the shrine area that the visitors are fulfilled with their desire and wishes and for needy person it is the perfect place of fulfilling their wishes from this shrine. The visitors from near and far away places in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Shaikh's name .

His spiritual court is most beneficial for the following diseases and problems.1.All diseases. 2.Evil spirits. Due to the cure of the above diseases and due to benefits of people from the shrine people from various walks of life, irrespective of caste and creed, assemble there and pray there for the recovery so his favour and affection is same and equally to all persons who will present there in his court and pray there for the recovery of diseases.

As per custodian of the shrine that there are many cases of patients affected by evil spirits used to come there and get recovery soon and from February 1981 onwards there is increase of visitors to the shrine in large number. He has explained that his *jalali* (majestic) condition is still alive so for this reason once in case of patient Mr. Saleemuddin's treatment somebody has thrown out brazier by mistake in the well so for this reason there was a great fire accident which took place in the well and huge fire flames were found there.

Live miracle.

The news report of his great miracle has been published in daily Urdu newspaper 'Rehumai Deccan' Hyderabad on 12th March 1981. Once one lorry driver Mr. Saleem was coming to Hyderabad from Bombay and on the way in place of Jalkot one male and female cobra snakes have come on the centre of the road and for this reason the male cobra was died suddenly due to the accident by the lorry of Mr. Saleem on the spot and female cobra entered into the lorry cabin and she sat there and for this reason some persons had killed her immediately. Mr. Saleem who was at 26 years old have came to his house in Hyderabad and after some days his health become seriously ill and his habits and movements were converted like cobra snake and he was started crawling like snake and for this reason his mother took him to many places of spiritualists for his health recovery but there was no benefit at all.

After some time his mother has arranged the marriage of Mr. Saleem with Miss Durdana. After marriage Mrs. Durdana has also become a patient of the evil spirits and her habits and movements were also converted as female cobra. Due to the serious condition of Mr. Salem and his wife the parents were becoming upset and worried in this matter and they took them to many places for their check up by spiritualists for their cure and recovery but there was no benefit for them.

So as per advice of Mr. Saleem's friend the couple have visited shrine of Hazrat Khaja Rehmatulla Saheb of Rahmatabad in Nellore district and they stayed there for some days but due to no money for the expenses for their stay there and for this reason they were planning to come back to Hyderabad city and at that in the dream they got message that they should take ration of 100 Rupees from the shop which is opposite of the shrine for free of charge and so they have taken ration from the above shop without payment of cost and the shop owner did not demanded money upon the delivery to goods to them.

After some time they were instructed in their dream to proceed to the shrine of Hazrat Yousuf Saheb and Shraif Saheb at Hyderabad. So they have reached there and stayed there for some time. During their stay at

the above shrine they were further instructed in the dream to proceed the shrine of Syed Meeran Hussaini at Lungar House .

From the resident of Mr. Saleem which is located at the first Lancer area of the hillside they came to the shrine of Syed Meran Hussaini at Lungar House area and at the shrine they have been advised for a bath at the well of the shrine and after the bath both of them were taken for the visit of the shrine for some days. In the shrine area their habits and movements of snakes like creeping and hiss continued and for this reason the visitors noticed their habits and movements of snakes and this news was spread in the city so for this reason a large number of persons came to the shrine to see them and watch their habits of snakes. Due to the large number of visitors and gathering there was problem to control the large number of persons in the shrine and for this reason one police outpost was established under the supervision of the circle inspector Mr. Ahmed Ali Khan of police station Asif Nagar and following police men were allotted duties in the police outpost at the shrine area.1.Mr. Ishaque.2.Mr.Abdul Razzaq.3.Mr.Abdul Razzaq.4.Mr. S.R. Goud.

Also the above police staff watched the creeping and hiss condition of the couple. As per the statement of policeman Mr. Abdul Razzaq that when there will be a condition of invocation of spirits on Mrs. Durdana then she used to say to get back her husband and then she used to climb on the pole like snake. On the 4th February when there was a condition of invocation of spirits on them they both said “*Baba now we are going*” and then they slept there for some time and upon their wake up they become normal and in perfect health due to the spiritual favour and help of the Syed Meeran Hussaini Saheb. Upon the above problem of evil spirits Mr. Saleem has discontinued his lorry driving work and but upon his recovery of his good health he has continued the work of lorry driving. And his wife Mrs. Durdana also become perfect and her health was also improved very well by the kind blessings of the Sheikh.

Reference book :

‘*Faizan Auliya Deccan*’ by Mohammed Ali Majdadi

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Translated by:

Mohammed Abdul Hafeez, B.Com.,

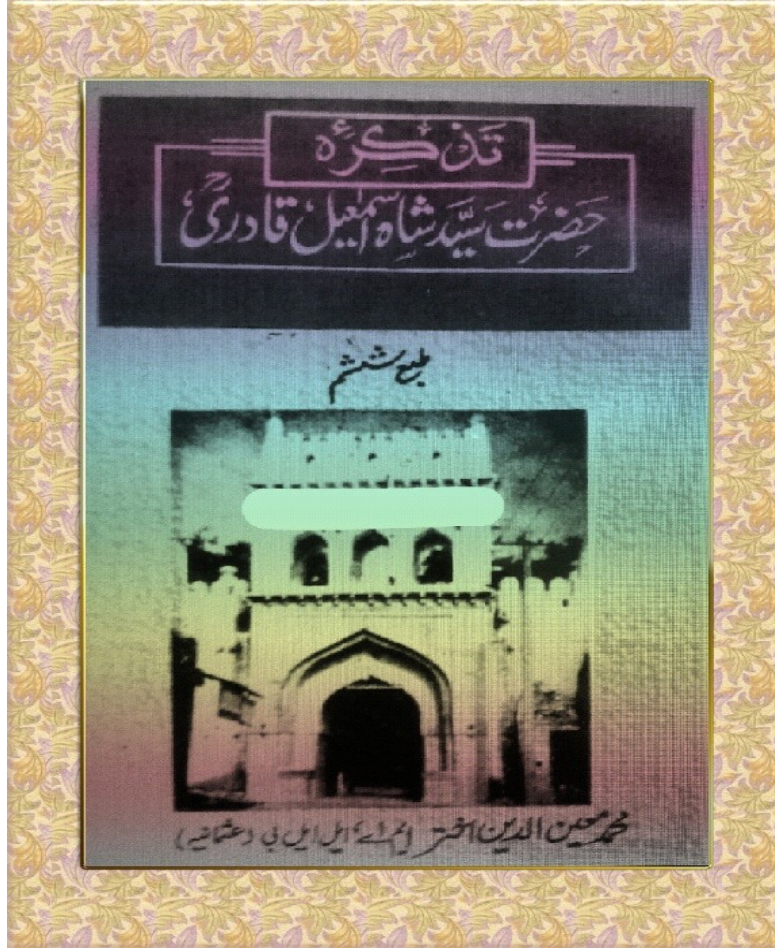
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15.The biography of Hadrat Syed Shah Ismail Quadri
Ghod wadi Sharif



Hadrat Syed Shah Ismail Quadri who was a great Sufi saint of ninth century Hijri and he belongs to the *Sadat* family of Hussaini chain (descendant of the holy prophet through his daughter Hazrat Fatima).

He was most pious and possessed good manners and good nature holy personality of his time. His conduct and character details are as follows
 1. Kind to poor and needy persons. 2. Hospitality. 3. He was loved for the *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) and learned persons. In Bider district many holy persons came from the outside areas of the preaching and propagation mission of Islam but his position is very high among all of them. He left this world about 551 years ago but despite of many centuries this Sheikh's

popularity and fame as well as devotion for his piousness and of his name are increasing day by day due to the kind grace of Allah.

It is fact that world's great personalities will meet their downfall after reaching at their height of great progress but the pious personalities and friends of Allah who will reach their height of great status and position due to their hard tasks and endeavours will not meet their downfall and forever their popularity will continue among the general and other persons. As per saying of Hafiz Shirazi that reason of popularity of the pious and holy person's greatness is that they are true and sincere persons who will finish their personalities for the love and nearness of Allah. They are not at all interested in world's attraction and pleasure as well as peace and comfort of the world. They are interested in the following things. 1. Commandments of Allah. 2. *Shariat* (Islamic law).

They used to act upon the above things and also they used to try hard and used to instruct others to act upon the above things by their saying and their practice. They used to keep away from wealth and power for the above reasons and so for these reasons Allah's blessings and kindness were available with them so till the end of the world they will be well known and their position and status which will not meet its downfall and end. Upon studying many books and magazines and upon contacting many learned persons the compiler of this book could not ascertain the following details about Syed Shah Ismail Quaderi of Ghod Wadi Sharif.

1.Date of birth. 2.Place of birth. 3.Chain of *Iradat* (devotion). 4.His age at the time of his migration.5.Place of migration to Bider.

Genealogy.

As per references from the following books the genealogical details are as follows.

Reference books.

1.Tariq Quaderi 2.Tadhkirta Aulia Deccan.3.Tariq Khurshid Jahi.4.Tariq Rashid Uddin Khani.

Genealogy number One.

1.Syed Shah Ismail Quaderi.

2.Syed Hassan.

3.Syed Abul Hasan.

- 4.Syed Mohammed.
- 5.Syed Qutub Alam.
- 6.Syed Ali.
- 7.Zail Abidin.
- 8.Syed Sirajuddin.
- 9.Syed Maqdoom Syed Ismail.
- 10.Syed Ali Asghar.
- 11.Syed Abdul Aziz.
- 12.Syed Shamsuddin.
- 13.Syed Mohammed.
- 14.Syed Qutub Alam.
- 15.Syed Alam.
- 16.Syed Masood.
- 17.Syed Qutub Alam.
- 18.Syed Sharafuddin.
- 19.Syed Abu Jamal.
- 20.Syed Mohammed.
- 21.Syed Abu Mohammed.
- 22.Syed Taher.
- 23.Syed Azzam.
- 24.Syed Abdullah.
- 25.Syed Abu Kamal.
- 26.Syed Eisa.
- 27.Syed Ali.
- 28.Syed Mohammed Ali-Quraishi.
- 29.Imam Mosa Kazim.
- 30.Imam Jafer Sadiq.
- 31.Imam Mohammed Baquer.
- 32.Imam Zainul Abidin.
- 33.Imam Hussain.

In the above genealogy record one name of Syed Mohammed Ali al-Quraishi is mentioned but in another genealogy record instead of Syed Mohammed Ali al-Quraishi it is mentioned as Syed Mohammed al-Qurshi. But it seems that the name Syed Mohammed Ali al-Quraishi is

correct and it is possible that in another history book '*Tadhkira Quaderi*' it was written as Syed Mohammed as al-Qurshi by mistake.

Genealogy Number Two

As per the details from the book '*Tadhkira Auliya Deccan.*'

1. Syed Ismail Shah Quaderi.
2. Syed Shah Hussain.
3. Syed Abul Hasan.
4. Syed Shah Mohammed Qutub Alam Thani.
5. Syed Shah Ali Zainal Abidin.
6. Syed Maqdom Sirajuddin.
7. Syed Shah Ismail Ali Asghar.
8. Syed Shamsuddin.
9. Syed Abdul Aziz
10. Syed Shah Mohammed Qutub Alam.
11. Syed Shah Masood Qutub Alam
12. Syed Sharafuddin Somaei.
13. Syed Shah Mohammed Abu Jamal.
14. Imam Jaffer Sadiq.

In the above two genealogy records there are some differences and in the second genealogy record the following important names are not found in it but as a matter of fact all of these names are available in the genealogy record number one.

1. Syed Mohammed.
2. Syed Alam.
3. Syed Abu Mohammed.
4. Syed Taher
5. Syed Azzam
6. Syed Abdullah.
7. Abu Kamal
8. Syed Eisa.
9. Syed Ali.
10. Syed Mohammed Ali al-Quraishi
11. Imam Mosa Kazim.
12. Imam Jaffer Sadiq.
13. Imam Mohammed Baquer.

14. Imam Zainul Abidin.

15. Imam Hussain.

In the second genealogy record there are differences in arrangement of names while compared with the genealogy record one.

Genealogy record number Three.

As per history book of '*Khurshid Jahi*' and '*Tariq Rashiduddin Khani*' there are no details of genealogy record available except that he was connected with Imam Syed Mosa Kazim in 29th generation. This genealogy record is also available in '*Tadhkira Quaderi*' that Syed Shah Ismail Quaderi is connected with Imam Syed Mosa Kazim in 29th generation.

Genealogy record number Four.

This genealogy record was compiled as per hand written genealogy records which was owned by Fariduddin Quaderi who was custodian of the mosque and shrine of Shah Lagan Hyderabad and in which all the details are the same which are available in the book '*Tadhkira Quaderi*' except there is some small difference of one name is found in the book '*Tadhkira Quaderi*'. As one name Syed Mohammed Ali al-Quraishi's is added in the 4th genealogy record and this name is added as Syed Mahmmmed Ali al-Quraishi in the book '*Tadhkira Quaderi*' which seems to be correct and right. The above fourth genealogy record of '*Tadhkira Quadery*' is complete and correct but in the genealogy number three there are some differences and it is based upon genealogy record number one and on the basis of book '*Tadhkira Quaderi*' which was found correct and right in this matter.

In book '*Tariq Khurshid Jahi*' it is mentioned that Syed Shah Ismail Quaderi's grand father's name is as Syed Shah Hussaini Koki and in the book '*Tariq Rashiduddin Khani*' it is mentioned his as grand father's name as Syed Shah Hussain Koki so there is no similarity in the name of his grandfather in the above books. Also there are no details available about his date of death and place of birth. On page number 240 of the first edition of this book about Hazrat Shah Ismail Quaderi it was mentioned that Syed Shah Ismail Quaderi was daughter's son of Syed Shah Chanda Hussaini who was died on 10th Shaban in the year 858 A.H.

But Syed Shah Chanda Hussain of Gogi Sharif left this world in the year 858 A.H. and after 24 years of his death Ismail Shah Quaderi was died in the year 882 A.H. Regarding his grandfather's grave there are no differences at all and all are agreed that he was buried in Gogi village. Ismail Quaderi's youngest son's name is Shah Chanda Quaderi. So with the name of his son it may be presumed that Syed Ismail Shah Quaderi is daughter's son of Syed Chanda Quaderi of Gogi Sharif and for this reason further research is required in this matter.

The details about Syed Ismail Shah Quaderi are available in the book '*Mashooq Ilahi*' which was written by Meeran Ahmeduddin Syed Shah Murtaza Quaderi who was custodian of Hazrat Gauche Mahal of Bijapur and who published his book in the year 1973 August and in this book the following details are not true and find incorrect and baseless.

1. Genealogy. 2. Order of Iradat (devotion). 3. Sons. 4. Date of birth. 5. Place of the mausoleum.

Because in the authorized records and history as well as in biography books there are no such references and also no above details were found. Also author of the above book was not mentioned any reference in support of details and events which he was mentioned in his book.

Part II

Government Service.

Upon reading the following books, the following details are available. 1. Tariq Khurshid Jahi. 2. Tariq Rashid uddin Khani. 3. Tadhkirat Auliya Deccan. It was revealed that Syed Ismail Shah Quaderi was in service of Sultan Alauddin Bahmani (838-1335 A.H /862-862 A.D) and he was used to stay at Bider. In the above books the details about his nature of service are not available. During his stay at better the event of Brahman girl's kidnapping case was happening and she was taken to the royal palace. So for this reason he wore his military uniform and he was entered into the royal palace to protect the Brahman girl. For this event it is possible that Syed Ismail Shah Quaderi was an employee of Sultan Alauddin Shah Bahmani .

The Event of Brahman girl.

Sultan Himayun Shah Bahmani was famous and well known for his bad deeds, atrocities and problems. So for this reason he became well

known and famous as cruel ruler of the Bahmani kingdom of Deccan. Due to atrocities and oppressions of this Sultan when royal courtiers before their departure to royal palace visit used to prepare their last advises because there were no chances of a safe return from there. So any attempt against his atrocities and oppressions of the Sultan was not only difficult but its a hard task and endeavour in this matter. Due to the above great event it is said that Syed Shah Ismail Quaderi was a true follower of Islam and he was struggling against atrocities and injustice and protected justice, conduct and character in this matter. There was no discrimination of caste and creed with him and he was used to help needy and helpless persons upon the difficulties and problems and in these endeavours he was always successful due to kind help and support of Allah.

As per references from following books the details of Brahman girls' event is mentioned as follows.

1. Tadhkirta Quaderi.
2. Hadiqa Rahmani.
3. Tariq Khurshid Jahi.
4. Tariq Rashiduddin Khani.

Sultan Himayn Shah Bahmani was well known due to his bad character and bad conduct and for this reason his name became well known as cruel (*zalim*) king of Bahmani kingdom. During his rule this event was happening. There was one Brahman neighbour of Syed Ismail Shah Quadri and his daughter was very beautiful and lovely and she was used to visit him and pay her respect and honour to him. When she was becoming adult then the news of her beauty was reached to the Sultan so he was given instructions to the royal servants to bring her to the palace by force. So as per order of the Sultan she was taken by the royal servants from her parent's house and she was presented in the palace of the Sultan. Upon this event the parents of the girl were approached Syed Ismail Shah Quaderi for his kind help for the early recovery of the girl. Upon informing the details of kidnapping case of the girl the parents were requested his kind help in this matter so that the girl will be free from the royal palace.

Upon hearing all details of the case Hazrat Ismail Quadri was much worried and became upset and angry due to bad act of kidnapping case of the Sultan and also due to great injustice in this matter. So he wore his military uniform and was entered into the palace without any problems and difficulties despite of huge security measures at the royal palace due to the kind help of Allah. Upon his entry into the place there he was watching that the girl was decorated well in best royal dress and was presented before the Sultan. When the girl saw him there then she was standing and ran towards him and came into his custody and control. So the Syed Shah Ismail Quaderi took her and went out of the palace safely without any difficulty and problem even though there were many thousand security guards were there to protect the palace.

Upon reaching the residence of the girl's house, he was handed over the girl to the parents and instructed them to leave the place and to go some other place for the safety measure in this matter and he assured them that there will be a great help of Allah with them and Allah will protect the girl and help them so in this way they will be safe and secure in this problem. Upon this work he was come to his house and took his three sons and wife on high speed horses and went away from the city of Bider and they all went towards the western direction.

Some clarification of Brahman girls' event. 1. Tadhkira Quaderi. 2. Hadiqa Rahmani. 3. Tariq Khurshid Jahi. 4. Tariq Rashid uddin Khani.

In the above four history books the event of Brahman girl's details is included but the authors of these books have not mentioned the following details. 1. When this event was happening and the period of Sultan. 2. The year in which war took place between the Sultan and Ismail Shah Quaderi and the period of war. 3. Battlefield details.

The explanation of the above matters is as follows.

In this matter it is required to know which Sultan of Bahamani kingdom was ruling with its capital of Bider during the period of Syed Ismail Shah Quaderi and how many years he was ruled there and after this we have to study among those Sultans of Bhamani Kingdom who was known for his bad character and conduct and was voluptuous as well as cruel. So that we should know the details of the Sultan who was ruled during the period of Syed Ismail Shah Quaderi.

History of Bahmani kings of Bider.

- 1.Sultan Ahmed Shah Wali Bahmani (1421-1435 A.D.).
- 2.Sultan Alauddin Thani Bahmani (1458-1457 A.D.).
- 3.Sultan Himayun Shah Bahmani (1458-1461 A.D.).
- 4.Sultan Nizamuddin Shah Bahmani (1461-1463 A.D.).
- 5.Sultan Mohammed Shah Bahmani (1463-1482 A.D.).

Sultan Himayun Shah Bahmani's mausoleum was damaged partly due to a lightening strike in the year 1300 A.H. and in the above event only Himayun Shah Bahmani's mausoleum was damaged and another four mausoleums of other kings of the Bahamani kingdom were safe and there is no damage at all. As a matter of fact Sultan Himayun Shah's mausoleum is teaching us a lesson in the royal grave yard of Bahmani kings.

During the period of Sultan Mohammed Shah Thani prime minister Emaduddin Mahmood Gawan (870-886 A.H.) was killed by Sultan due to a conspiracy case against this most famous and able prime minister of the Bahmani kingdom on 5th Safar 886 A.H. and his mausoleum is available in the Governalli area of Bider . He was prime minister during a period of Ismail Quaderi in between 870-882 A.H. The five mausoleums of the Sultans of Bahmani kingdom are available near Istore area near Bider on the eastern side of the same line.

After knowing the details of the rulers of the Bahmani kingdom who ruled Bahmani kingdom during the period of Syed Shah Ismail Quaderi and now it is required to know in this matter the name of the Sultan who was known for his bad conduct and character and who was cruel and who was voluptuous so that we should able to know the details of the kidnapping of a Brahman girl by that Sultan and in this case so we have to study biography details of all Sultans of Bahmani kingdom. So actually it is not possible to discuss about biographical details of all Sultans in this small magazine. But myself as per the basis of my studies of books and knowledge in this matter so I am in a position to give my opinion that in all kings only Sultan Himayun Shah Bahmani was cruel, and voluptuous and was known for his bad character and conduct and for this reason all historians have given his title as zalem (cruel). In the history books there are many events are recorded about Sultan

Himayun Shah's life details and also his many cruel events, bad conduct and character are found in the above books. But in the following some selected important events of his period are mentioned which are as follows.

So upon study of these details we can be able to know about the details of kidnapping case of Brahman girl which was happening during the period of Syed Shah Ismail Quaderi.

1. As per author of the book '*Maqzan Kramat*' translated by Mohammed Kareemuddin that till the life of Sultan Alaaddin Bahamani great pious personality of his time Hazrat Maqdom Sheikh Ibrahim Multani was used to visit the royal court of the Sultan. The Sultan was a great admirer of him and he used to respect him greatly. He was always kind to him and used to grant many favours and was used to ready always for his hospitality and service and for this reason he favoured him as the royal court member. Upon death of Sultan Alaaddin his son Sultan Himayun Shah Bahmani was crowned and he became second Sultan of the great Bahmani kingdom of Deccan. This Sultan was a great ruler of his time and who was involved in the large number of atrocities and problems to the peoples of the kingdom and nobody was not safe and free from his injustice and hardships in the kingdom. For the above reasons all peoples in the kingdom were unhappy and in condition of problems and difficulties and there was no peace and comfort available to the general and as well as special persons and even the members of royal palace were not free from the problems and hardships. His list of oppressions is as follows.

1. He had killed a large number of innocent persons.
2. He had killed a large number of the royal court members who were sufferings due to hunger in the loneliness.
3. He had killed all family of the members of the culprits.
4. He used to fulfil his sediment desires with girls and boys of the general persons.
5. He was used to capture new brides at the time of their wedding night and were used to take to the palace and upon spoil of the virginity of the brides and he used to send back to the bridegroom's houses.

6. He used to kill royal court members and general person without any reason and fault as per his own wish and desire.
7. His royal court members before visiting the palace used to prepare their last advises as there was no guarantee of their lives in the court of Sultan due to his cruel habit.
8. He used to spoil virginity of many thousand women and due to above details of Sultan's cruelties everybody can think the dangerous situation which was prevailed during the time of above Sultan of Bahmani kingdom. All his period was covered in the above dangerous deeds and Satanic acts. Many persons due to royal problems and difficulties were migrated to the other places for their safety and security and they also left their properties in the kingdom.

Hazrat Maqdom Sheikh Ibrahim Multani was discontinued the visit of royal court due to the atrocities and the bad character of Sultan Himayun Shah Bahmani and so he was used to stay in his residence. There is limit of everything and every problem. So when his oppressions were reached at its height then the following event was happening and which ended his cruel rule.

That once Sultan was coming in the palace and he was in drunkard condition and he was seen by one royal Turkish lady in the shape of pig as she was a pious personality of the palace and she was a master at the archery so she was perfect in blowing of arrows and for the above reason she was blown an arrow at him and the arrow was touching his head causing his immediate death on the spot.

As per above details it is also clear that during the time of Ismail Quaderi another pious personality of his time Maqdom Sheikh Ibrahim Multani who was died on the 7th Jamad Thani in the year 865 A.H. and who was also unhappy with his Satanic acts and atrocities of Sultan Himayun Shah Bahmani.

1. As per reference from the book '*Tariq Farista*' translated by Mohammed Fida Ali Taleb that Sultan was very unkind to the general as well as special persons and there was no decrease of his oppressions. Always Muslim and non Muslim persons of his kingdom were suffering heavy losses and faced many problems and difficulties by the Sultan's injustice and punishments. The Sultan always disrespected women and

daughters of the public and fulfilled his sediment desires by his Satanic acts and deeds and so for this reason the situation becomes worse. It will be used to happen that due to the royal orders the brides were taken to the royal palace and used to be returned back after two days to the bridegroom's house after spoiling of the virginity of brides by Sultan Himayun Shah. Also royal court members were used to be killed. Ministers and royal court members upon their visit to the court were used to prepare their last advises and give the same to their families as there was no surety and guarantee of safe and secure return of them from the royal court of the Sultan.

Due to the prayers of the mankind the Sultan was becoming seriously ill and he was died on 28th Ziqad in year 865 A.H. and due to his death peace and safety was returned back in the Bahmani kingdom.

As per my opinion it is correct that his last advice helped Sultan Himayun Shah Bahamani and he was cured well and became healthy again. But he was in the habit of atrocities and cruelties so he continued these things on his public persons and on their family members and on royal court servants. So for this reason everybody not only in the royal palace but in all over his kingdom there was a condition of un-happiness and problems. Due to the above condition of great difficulties and problems one person Shah Khan who was an emasculate person and he was acting as the custodian of the royal palace conspired with Negro lady servants of the palace and were successful in this matter and they have killed him as one lady servant killed him with the wooden stick when the Sultan was sleeping in his royal palace in drunkard condition.

2. As per reference from the book '*Gulzar Shahi*' written by Mufti Ghulam Sarwar who was mentioned this event that due to his sediment desires sultan's apparitions were reached at its heights. Every virgin bride and women were used to be taken to the royal court at the time first wedding night and upon spoil of their virginity of the brides and women and they were used to be sent back to the bridegroom's houses after two days. Sultan also used to kill his newly married wives after two or three days of their marriage.

3. Bashir Ahmed in his book '*History of Bijapur*' was mentioned that upon death of Sultan Alauddin his son Himayun Shah Bahmani was

crowned and who was famous for his bad conduct and character and the above author also was mentioned about mausoleum of Sultan Himayun Shah Bahmani in his above book on page 148-149 that it was damaged due to lightning strike which have occurred in the year 1300 A.H. At that time when he was present in Bider and due to the above event mausoleum's half portion was damaged and its other half portion is not good in condition. The author also mentioned that the boundary walls of the mausoleum and the grave was damaged severally and there is no mark of graves and boundary walls were found. In the mausoleum donkeys used to stay and take rest and live there and the persons used to pass urine there.

It is a fact that Sultan Himayun Shah's mausoleum was damaged by a lightning strike. Mohammed Zaheeruddin in his book about '*Sultan Ahmed Shah Wali Bahmani*' have mentioned that Sultan Himayun Shah's mausoleum was damaged but he was not agreeing with the author of the book '*History of Bijapur*' that the boundary walls and grave of Himayun Shah Bahmani were also damaged. As compiler of this book was visited Bider on 11th August in the year 1975 for the collection of life details of Ismail Shah Quaderi for writing this magazine and he was also visited places Astur where there are five royal mausoleums of the Bahmani kingdom were available. In this area he was found boundary walls of the mausoleum of Sultan Himayun Shah Bahmani and his grave are available there in good condition. As per above details Sultan Himayun Shah's half portion of the mausoleum was damaged by a lightning strike which is correct but at that time one fourth portion of the mausoleum was still available in good condition. It is noted that during the period of Sultan Ahmed Shah Wali Bahmani the capital from Gulberga to Bider was shifted in the year 1430A.D.

As Sultan Himayun Shah Bahmani was famous and well known for his oppressions and he was killer of many innocent persons and so he is called a great sinner of his time and cruel king so for this reason he became famous in the history of the Deccan as cruel (Zalim) king. This shows nature's punishment on Sultan Himayun Shah's mausoleum. His least cruel act is that he used to call brides in their first wedding nights to the royal palace to spoil the virginity of the brides.

4.As per the history book of '*Tariq Deccan*' written by Abdul Majid Siddiqui, the details of his atrocities are as follows.

His last period was full of his atrocities and great problems and hardships to the peoples of the kingdom. Due to this reason his royal court members and ministers used to prepare their last advises and give the same to their members of the families at the time of their visit to the royal palace as there was no guarantee of safe and secure return back to their residences. Upon study of the above six references from the above six books of history it is proved that the event of Brahman girl was happening during the period of Sultan Himayun Shah Bahmani in the period of 862-865 A.H.

War period

There are many books available with details of war between Sultan Himayun Shah Bahmani and Syed Ismail Shah Quaderi but in those books there is no details about the month and year in which this war took place. The event of Brahman girl was happening during the rule of Sultan Himayun Shah Bahmani so for this reason it is possible that the war took place in between them in the year 862-865 A.H.

Battlefield

Upon study of above historical books it was not known where the war took place. But in this connection there is a tradition that the war took place in the battlefield near Kumhar Chincholi village in which the Sultan's army was defeated by Syed Ismail Shah Quaderi and it was also known that many soldiers were killed and were buried in the Kumhar Chincholi village and this information was also confirmed by the following persons.

- 1.Mohammed Ismail Tahenu aged 95 years old who was a servant and custodian of the shrine of Ghod Wadi Sharif.
- 2.Mohammed Faizuddin Ling aged 85 years who was servant and a member of the receiver on board of the shrine.
- 3.Mohammed Mastan Ustad aged 80 years resident of Kumhar Chincholi village.

As per reference from the book '*Tadhkira Quaderi*' this village is four kilometres away from the God Wadi Sharif village.

As per references from the books of '*Tadhira Quaderi*', '*Tariq Khurshid Jahi*', '*Tariq Rashid Khani*' and '*Hadiq Rahmani*' which were added in the previous pages of the magazine that Sultan Himayun Shah Bahmani was sent his army to arrest of Syed Shah Ismail Quaderi so it is possible that the army personnel went to many places for his search and reached to Kumhar Chincholi village and at this place war took place between the army of Sultan Himayun Shah and Syed Ismail Shah Quaderi. So it is possible that many army personnel were killed and were buried in Kumhar Chincholi village. As per other consideration the following holy persons and friends of Syed Shah Ismail Quaderi were also taking part in the war and their details are as follows.

1. Bahauddin Bag Mar and his grave is available in Kumhar Chincholi village.
2. Nather Shah Wali and his grave is available in the Masimdu village in Bhalki Taluk.

The mausoleum of Hazrat Khaja Bande Nawaz.

There is tradition and some other details are available that Syed Shah Ismail Shah Quaderi was participated in the construction work of the mausoleum of Khaja Bande Nawaz in Gulberga but he did not accept any amount of the labour wages. As per this tradition Syed Shah Ismail Quaderi was used for participation in construction work of the mausoleum of Khaja Bande Nawaz in Gulberga daily but he hid not accept daily wages.

There is an old way from Boulder to Gulberga through Noabad, Khanapur, Dhanora, Janti, Ghodipaga, Masimdu, Sinkara, Kumhar Chincholi, Ghodwadi Sharif. He was used to absent at the time of disbursement of daily wages so that he will not receive the amount of wages. But the custodian of the small shrine of Gulberga Syed Shah Qutubullah was rejected the above tradition and he was mentioned another tradition in this matter and its details are as follows.

Another holy personality of his time Mastan Quaderi who was a great devotee of Khaja Bande Nawaz was coming to Gulberga when Hazrat Syed Asghar Mohammed al Hussaini was custodian of the shrine and at that time Hazrat Mastan Quaderi came there and was taking part in the construction work of the mausoleum of Hazrat Khaja

Bande Nawaz during his stay at Gulberga and he did not accept any labour wages. Hazrat Syed Asghar Mohammed al Hussaini was died on 21th Muherram 832 A.H. and his grave is available in Rouza Khurd in Gulberga. Mastan Quaderi's Urs (death anniversary) is celebrated as per following programs.

On 11th Zil Hajj Sandal ceremony.

On 12th Zil Hajj lights are illuminated.

On 13th Zil Hajj visits of the shrine

His grave is situated in Teen Sedhi in Rouza Khurd in Qutub Shahi mosque in Gulberga. So it famous that Hazrat Asghar Mohammed al Hussaini was seen Hazrat Khaja Bande Nawaz in his dream and he told him that Mastan Quaderi is his friend so he should be not be allowed to participate in the construction work of his mausoleum and he was instructed further in this matter that he should be treated as a guest in the shrine.

As there is a difference in the above two traditions and details and also there is no reference from any book available on this matter. So it is also possible that with Syed Shah Ismail Quaderi , Mastan Shah Quaderi were also participated in the construction work of the mausoleum and both of them might have not collected their wages there.

Arrival.

Upon his success in the war with an army of Sultan Himayun Shah Syed, Shah Ismail Quaderi came to the God Wadi Sharif village along with his three sons and his wife and before his arrival this village was known as Wadi village. As per references of books '*Tadhkira Quaderi*', '*Tariq Khurshid Jahi*', '*Tariq Rashid Uddin Khani*' and '*Hadiq Rahmani*', the details of the arrival of Syed Shah Ismail Quaderi are mentioned as follows.

1. After the war he was entered into the area of the Ghod Wadi Sharif village and he was standing on the top of the mountain which is near God Wadi village and was blown an arrow and was asked his servants to bring back arrow up on marking on the place where it will be found . So the servants did as per his instruction in this matter. Upon this Syed Ismail Quaderi get down from the mountain and he visited the mark place did meditation they're in standing position.

2.As per reference from the book of ‘ *Khurshid Jahi*’ and ‘*Tariq Rashiduddin Khani*’ the description of this event is as follows.

He reached on the top of the mountain which is located at the front side of the God Wadi Sharif village and upon his success of the war with Sultan Himayun Shah Bahmani. He was standing there and was blown an arrow from the mountain. So the servant marked the place and brought the arrow from there. He came from the top of the mountain and he visited the place where an arrow was found and at the same place he settled down there.

3.The author of the book ‘*Hadiqa Rahmani*’ wrote the following details in this matter.

He was blown an arrow from the top of the mountain and was settled down at the place where an arrow was found.

In this connection there is a tradition that there is a mountain in the God Wadi Sharif village and in the beginning he went to the top of the mountain in Ghod Wadi Sharif village and this mountain which is situated near the water tank on the north side of the village. As per one tradition in the beginning one person Ogher Patel was objected for his stay on the mountain and for this reason Syed Shah Ismail Quaderi was upset and angry in this matter. So upon departure of Syed Shah Ismail Quaderi from that area Ogher Patel was dying from some serious deadly diseases and due to many problems. So for this reason Syed Shah Ismail Quaderi was wanting to leave that place and he was blown an arrow from the top of the mountain and he asked his servants to mark the place where it will be found.

So the servant went to that place to bring an arrow and when servant took out the arrow which was fixed in the ground and then spring of water started from the ground. Syed Shah Ismail Quaderi, his sons and his wife came there and did ablution and started prayers and worship there. After this event he was blown another arrow in the western direction and which went into the thick forest area and he asked his servants to bring back the arrow from there but the servants were not found it and could not trace in the forest area. So Syed Shah Ismail Quaderi went there and found the arrow which was fixed on the ground. So he settled down there and was also died there.

Salik Majzub

His condition was as follows.

1. *Salik* (mystic initiation) 2. *Mazjub* (one lost in divine meditation)

The compiler of this magazine found two pages of one old book in Ghod Wadi village in which following details are available.

1. The spring is available in the eastern side of the water tank in the God Wadi village and its water is good for cooking and drinking purpose.
2. These are two pages of qalmi (hand written) book which were found with Syed Ashraf Ghayani and in these pages there is no information about the author of the book, title, year of publication are not found. On these papers page numbers are mentioned as 123, 124, 125 and on the page number 124 the details of holy saints are mentioned and first Syed Shah Ismail Quaderi's short details of his life are available on it and also Zinda Shah Madar's life details are available in the above two pages. It was written in these pages that Syed Shah Ismail Quaderi's grave is situated in Ghod Wadi Sharif village of Bider district.

As per tradition of Hazrat Machli Wale Saheb that he was *Salik Majzub* (due to mystic initiation he was lost in divine meditation) and for this he was explained that *Mazjub* (one lost in divine meditation) should act upon Islamic law (Shariat law) and should complete stages of *Saluk* (mystic initiation) and due to this regards one should be in the condition of ecstasy always and for this reason general persons will call him as *Majzub* (one lost in divine meditation) and in that condition it will be possible miracles and revelation by him.

The event of Brahman girl may be termed as his great miracle. It is also mentioned in those pages that holy persons are not concerned with bow and arrows. In those pages it is also mentioned one reference from thesis of Abdul Karim Judit of Nagpur and in his thesis of '*Auliya Hind Ki Haqiqat*' and this manuscript is hand written and available in the library of Raghuji Bhonselay and in the above thesis of hand written book it is mentioned that Syed Ismail Quaderi was a *Majzub* (one lost in divine meditation) and he came to Deccan in this condition and he was used to hid himself in the caves of Bider city of Bahmani kingdom. Some persons have said that upon his miracles and revelation he became

popular there and the persons became his devotees and disciples. So the persons have accepted him as a great holy person of his time.

Family members.

1. '*Tariq Quaderi*'.
2. '*Tariq Khurshid Jahi*'.
3. '*Tariq Rashid Khani*.'
4. '*Hadiqa Rahmani*.'

As per references of the above books in which it is only mentioned that after the event of Brahman girl Syed Shah Ismail Quaderi left from Bider with his three sons and his wife and these members of his family were also with him during his war with the army of Sultan Himayun Shah Bahmani. Afterwards they came with him to the Ghod Wadi Sharif village but in the above four books there are no details available about his wife's date of birth, date of death and also other information and other details in this matter. But it is famous that her name was *Zahra bi* but the name of her father and mother is not known in this matter.

Sons.

As per reference of the book '*Auliya Deccan*' there were three sons of Syed Shah Ismail Quaderi and the details are as follows.

1. Syed Shah Faizullah Quaderi.
2. Syed Shah Mahtab Quaderi.
3. Syed Shah Chanda Quaderi.

In the above books there are no details about his sons who is younger and who is older than the other. But in the below books some details are available.

1. '*Tariq Khurshid Jahi*'
2. '*Tariq Rashid Khan*'.
3. '*Hadiqa Rahmani*.'

It is only mentioned that Syed Shah Ismail Quaderi had three sons and who were with him during his stay at Bider and Ghod Wadi Sharif but in the above books only one son's name as Mahtab Shah Quaderi is mentioned. For the details of Syed Shah Ismail Quaderi the compiler of the book was contacted local old persons of God Wadi Sharif and the shrine custodian was confirmed to him the following details which are similar with the details which are available in '*Tadkhira Auliya*

Deccan’ and the details of his sons are as follows as per according to their ages.

1. Syed Shah Mahtab Quaderi. 2. Syed Shah Chanda Quaderi. 3. Syed Shah Faizullah Quaderi.

The details of date of birth, date of death of the above sons of Syed Shah Ismail Quaderi are not available.

Sons.

As per reference of the biography books of Syed Shah Ismail Quaderi it is confirmed that the above of the sons of Syed Shah Ismail Quaderi had no sons and these details about their sons are found correct. In the shrine area of Syed Shah Ismail Quaderi in Ghod Wadi Sharif the following graves are available.

1. Grave of Hazrat Zahra Be . 2. Three graves of his sons. 3. Two graves of his servants.

So in this matter it is not known that the three sons whether married or not.? It is not un-necessary to mention here that in the shrine of Syed Shah Ismail Quaderi there is no chain of shrine custodians from his line of generation. So for this reason servants and custodians used to perform service in the shrine since long time. It is well known fact that there are 500 families available there who belongs to servants and custodians of the shrine and they use to perform their weekly service on Thursdays and Wednesdays and on annual Urs (death anniversary) regularly on their turn basis with much devotion and respect and this process has continued for many centuries.

1. Syed Mahtab Quaderi.

He was the elder son of Syed Shah Ismail Quaderi and who was famous for his miracles. But his date of birth and date of death is not known. But in the light of below event of stick of a date liquor tree it can be said that he was dying during the life of Syed Ismail Shah Quaderi.

The event of stick of date liquor tree .

The event of stick of the date of the liquor tree of Syed Shah Mahatab Quaderi is very well known and famous. The importance of this event is very great because it is connected with the death of Syed Mahatab Shah Quaderi. The author of the book ‘*Hadiqa Rahmani*’ was mentioned this event in his book as follows. That one day Syed Shah Ismail Quaderi

was watching the digging work of the wall's foundation and at that time Syed Shah Mahatab Quaderi came there by holding the stick of a date liquor tree in his hand. So Syed Shah Ismail Quaderi was upset and angry with him upon seeing the date liquor stick in his hand because he thought that he would drink date liquor afterwards. So for this reason he asked his son to enter into the foundation of the wall and so he was entered alive into the foundation of wall sincerely and in this way he was left this world.

This event is described in '*Hadiqa Rahmani*' as follows.

This is a famous event that one day Syed Shah Ismail Quaderi was watching the digging work of wall foundation and at that time his son Syed Shah Mahatab Quaderi came there by holding the stick of a date liquor tree in his hand. So for this reason he was upset and angry with his son in this matter and was told him that in future it is possible that he will drink date liquor so for this reason he was asked him to enter into the foundation of a wall. When he was entered alive into the foundation of a wall then he was filled the foundation of wall with soil and one wall was constructed there. But that grave is coming outside of the foundation of the wall slowly.

As per reference of the book '*Tariq Khurshid Jahi*' and '*Tariq Rashid Khani*' the details of this event are as follows. Among the miracles of Syed Shah Ismail Quaderi's sons, Syed Shah Mahatab Quaderi is well known and famous. It is said that his grave is at the foundation of the wall and it is coming outside of the foundation of a wall slowly and this shows his great miracle. It is known in the shrine that his grave level will become equal with some graves which are there in the outside area.

For the above event there is another tradition which is available that Syed Shah Mahatab Quaderi was going somewhere so he requested his father's permission in this matter so he was asked him that during his journey he should not enter into the jungle of the liquor date trees under any circumstances.

Upon his father's permission he was proceeding on his journey. But due to the problem of his horse obstruction in the way he took a stick of a date liquor tree which was lying on the way and used it to control the horse and to solve the hindrance of horse and he was returned back to

his house with a stick of a date liquor tree in his hand due to the above circumstance and situation. So for this reason his father was upset and angry upon seeing the stick of a date liquor tree . So he ordered him to enter into the foundation of the wall and he was entered there immediately. In this way he was buried alive in the foundation of a wall.

In the light of above event it is clear that Syed Shah Ismail Quaderi was against liquor, date liquor and he was also against the things of liquor date trees. In this matter he was not in favour of any indulgence in this respect. For this reason he was punished his son because he was used date liquor tree stick for his horse obstruction. This event also shows that Syed Shah Mahatab Quaderi was very sincere and obedient son of Syed Shah Ismail Quaderi. So for this reason he was acted upon his father's instruction and was entered alive bravely into the foundation of wall without any hesitation. In this way he was given importance to sincerity and obedience of his father than his life.

Syed Shah Manjle Shah Hussaini.

There is a tradition which is famous about him is that he was the spiritual master of his son Syed Mahatab Quaderi. It is not known what knowledges he was obtained from his spiritual master and for how many years he was studying with him. He belongs to the sons of Hazrat Khaja Bande Nawaz of Gulberga. The details of his date of birth and date of death are not available in the books. But in this matter it is said that he belonged to the 9th century period. He left no sons after him. His mausoleum is available in Hanchal village which is situated one mile away from Ghod Wadi Sharif on the eastern side in Humnabad taluk of Birder district and the mausoleum which was constructed over his grave and which seems to be very old.

Every year Urs (death anniversary) ceremony is celebrated and people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 14, and 16 day of Zil-Qa'dah of Muslim calendar at the famous dargah (shrine) in Hanchal village every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Genealogy.

Syed Shah Manjele Hussaini.

Syed Yadullah alias Qutubullah Hussaini and who was died in the year 852 A.H.

His brother Syed Abdul Faiz Minullah Hussain who was died on 6th Rabil Awwal in the year 879 A.H.

Syed Yousuf alias Mohammed Asghar Hussaini who was died on 21 Muherram in the year 832 A.H.

Syed Hussain alias Mohammed Akber who was died on 15th Rabil Thani in the year 812 A.H.

Hazrat Khaja Bande Nawaz 721-825 A.H.

Death.

As his life history is not available in any book and in the same way the details of his death are not known in this matter. So date of death and year is not available in any book. Some authors are agreed that he was died in Ghod Wadi Sharif village without completion of his stay of 40 days there. But above reference seems to be not correct because during the rule Sultan of Himayun Shah Bahmani (862-865 A.H.) he fought with Sultan due to the event of the Brahman girl and upon success in the war he came to Ghod Wadi Sharif village and as per reference from the book '*Tariq Khurshid Jahi*', '*Tariq Rashid Khani*', and '*Hadiqa Rahmani*' he was died in the year 882 A.H. and in this way he may have stayed in Ghod Wadi Sharif village for a period about 17-20 years and afterwards he may have died in Ghod Wadi Sharif village.

As per reference of the book '*Tariq Quaderi*' in which it was mentioned that he was interred alive into the earth along with horse and so it may say that Allah's knows better in this matter. It is famous and well known fact that holy pious persons of Allah who used to enter into the earth in the alive position. So Syed Ismail Shah Quaderi was instructing his son to enter into the earth and also he was preferred to enter into the earth. A reference from the book '*Tariq Quaderi*' is mentioned as follows.

That as per tradition of some pious persons he was entered into the earth and as per another tradition of some persons he was died at Ghod Wadi Sharif and he was not completed his stay of 40 days there and he was buried there.

Death Record.

As per following four books of history his date of death is as follows.

S.No.	Name of book	Day	Date	Year
1.	Tariq Khurshid Jahi	Thu	-	882 A.H.
2.	Tariq Rashiduddin Khani	Thu	-	882 A.H.
3.	Hadiqa Rahmani	Thu	-	882 A.H.
4.	Tadhkira Auliya Deccan	Thu	-	861 A.H.

To know the correct year of death among following two years.

1) 861 A.H.

2) 862 A.H.

We have to check details of annual Urs (death anniversary) ceremonies records in the book '*Aina Deccan*' written by Mir Qamar Ali Barqamar in which it was mentioned records of every year of Urs (death anniversary) which are celebrated in the month of Zil Hajj.

His 512th Urs (death anniversary) was celebrated with following schedule and the details of programmes are as follows.

On 29th Zil Hajj Sandal ceremony on 1394 A.H.

On First Muherram 1395 A.H. illumination of lights.

On 2nd Muherram 1395 A.H. recitation of Quran.

So please study the following details of Urs (death anniversary) records.

If suppose his year of death is on 882 A.H. So his first annual Urs (death anniversary) was celebrated on 29th Zil Hajj on 883 A.H. and his 512th annual Urs (death anniversary) was celebrated as per following details.

In the year of death add a number of Urs (death anniversary) and find the following details.

$883+511 = 1394$ A.H. Zil Hajj.

The above calculation will prove the following details.

1.His 512th Urs (death anniversary) was celebrated on 29th Zil Hajj in the year 1394 A.H. and it proves that first Urs (death anniversary) of Syed Shah Ismail Quaderi was celebrated on 29th Zil Hajj 883 A.H. In this way his date of death will be 882 A.H. which is found correct and right.

It is true and correct that Syed Shah Ismail Quaderi was in service of Sultan Alaaddin Bahmani (883-862 A.H.) and during the rule of Sultan

Himayun Shah Bahmani (862-885 A.H.) he was freed the Brahman girl from the royal palace so for this reason his year of death is 861 A.H. is not correct and right but his year of death 882 A.H. is correct.

Since long time Syed Shah Ismail Quaderi's Urs (death anniversary) used to be celebrated on 29th Zil Hajj and as per reference of book '*Aina Deccan*' in which it is added that the month of Urs (death anniversary) as Zil Hajj. So it's correct that he left this world on 29th Zil Hajj.

In this matter we can say that his date of death is as follows.
Thursday 29th Zil Hajj 882 A.H. and corresponding to April 1478 A.D.
Graves.

The details of graves in shrine of Ghod Wadi Sharif village are as follows.

1. Syed Shah Ismail Quaderi.
2. Hazrat Zahra Be.
3. Syed Shah Mahatab Quaderi.
4. Syed Shah Chanda Quaderi.
5. Syed Shah Faizullah Quaderi.

Inside the shrine area there is platform of size of 34 X20X3 feet in rectangular shape available on which there are four graves are available there. On the western side of the grave of Syed Ismail Quaderi and its eastern side following graves are available.

1. Syed Shah Faizullah Quaderi.
2. Syed Shah Chanda Quaderi.
3. Hazrat Zahra Be.

On the north side of the grave of Syed Shah Ismail Quaderi there is one platform of size 14x 11.5x1.3 feet is available on which grave of Syed Shah Mahatab Quaderi is situated which is near to the wall side. On the above graves there are available old tin sheds which were replaced with new tin sheds and recently iron shutter were also added there.

The miracles of Syed Ismail Shah Quaderi.

As a matter of fact there are many traditions of miracles and the favours of Syed Shah Ismail Quaderi are well known and famous but few of them are as follows. It is well known fact that large numbers of devotees used to present on this occasion of Urs (death anniversary) and

people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 29 day of Zil-hajj to first of Muherram of Muslim calendar at the famous Syed Ismail Quader's *dargah* (shrine) in Ghod Wadi Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the *Urs* (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will use to visit the mausoleum from near and far away places.

On every Thursday large number of devotees and people from various walks of life, irrespective of caste and creed, assemble there and slaughter large number of goats for *Eisal Thawab* (conveying reward of virtuous deed) to make an offering (*Niwaz Sharif*) in the name of Syed Ismail Shah Quaderi. As God Wadi Sharif is a small village so there are no wide roads and streets, no big houses and also there is no facility of water and drainage available there. For the above reason when there will be a large number of slaughter of goats and for this reason due to blood of goats and filth will be there and also there will be many problems of health and sanitation. But due to the slaughter of a large number of goats to make an offering (*Niaz Sharif*) in the name of Syed Shah Ismail Quader and there are no such problems as well as there are no bad effects are available there.

As per reference from the book '*Tadhkira Quaderi*' and '*Hadiqa Rahmani*' in which it is mentioned that on every Thursday to make an offering (*Niawz Sharif*) in the name of Syed Shah Ismail Quaderi many thousand goats are slaughtered but next day there are not available goats blood, dung, bones and for this reason the author of the above two books have mentioned the above situation as his greatest miracle.

In this matter author of book '*Tadhkira Quaderi*' was mentioned the following details which are as follows. That his shrine is *mataf* (place of frequent visits) for the world and its people. So on every Thursday there will be the presence of a large number of people at the shrine and several hundred thousand devotees from near and far, irrespective of

religion and beliefs, gather there for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) with the meat of the slaughtered goats. Due to the Sheikh's miracle which is continued till now that next day blood, dung, bones are not found. (May Allah's blessings be upon him).

As per author of book '*Hadiqa Rahmani*' who was mentioned his report of visit of Ghod Wadi Sharif which is as follows.

He was reached Ghod Wadi Sharif in the month of Ziqad in the year 1286 A.H. on Thursday and he was visited holy shrine of Syed Shah Ismail Quaderi and he found that there are large numbers of devotees were present there and on this occasion from various walks of life, irrespective of caste and creed, were assemble there and to offer *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) and prepare curry and *nan* (bread) and there will be slaughter of goats for *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) and next day in the morning there will not found the bones, dung and marks of all these things were also not found on the ground.

In this connection Mr. Ghulam Mahmood who collector of Chatgupa district and his letter number 2 is presented as follows which was written to the Organizing Committee of Shrine of Ghod Wadi Sharif about tender work of slaughter house at Ghod Wadi Sharif which is as follows.

“As the applicant was mentioned about filth which is available there which is totally wrong and baseless. I have experience of four years with me and now it is the fourth time that I have visited this holy shrine and say in this matter that despite of the large number of slaughter of goats on Thursday but on Friday on any place in any house or in any ground there is not available any filth so this is a matter of great surprise. During the summer season when there will be a large number of visitors and it was known that there will be slaughter of 1500-2000 on Thursday. And at that time there will be no blood, bones and filth will not be found on Friday. This act belongs to the great miracle of Syed Shah Ismail Quaderi.”

2.Syed Mohammed Sagaf wrote in his book '*Hadiqa Rahmani*' on its page number 2 the following details which are as follows.

On the opposite side of the shrine there is a small water tank is available and its water colour is red due to the colour of the soil of GodGhod Wadi Sharif. Those who visit there for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) use the water from this tank. There is a small tank near the shrine building and its water colour is red due to its soil colour and the visitors used this water for the cooking purpose during their stay there. If somebody uses the water from other areas for the cooking purpose, so in such case there will be possible that there will be insects in the food items. Many times this was happening that the visitors who brought water from other places and used that water for the cooking food items and found insects there in the food items.

So for this reason the visitors were upset in one such case and approached the shrine custodians's help in this matter and the shrine custodian was brought some water from the tank and spread on the food items in which there were found insects upon cooking with water from other places and due to a living miracle of the Sheikh Saheb and upon reciting Fateha (the first verse from the Quran) the insects were no more there in the food items. This is his great live miracle which is still found in the shrine and which shows that he was a great pious personality of his time in the area of the Deccan (South India). So It is famous there that if water is not from the water tank then that water is not useful. So the water of the above tank is used for cooking and also for bath purpose and in the shrine area *Nasha* (intoxication) is prohibited.

It is observed that there are large numbers of devotees used to present on this occasion from various walks of life, irrespective of caste and creed, used to take a bath in the water tank and pay visits to the holy shrine. For *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and they will use tank water or spring water. It is also the fact that visitors as well local persons irrespective of caste and creed or religion will not dare to enter into the shrine in the condition of intoxication or drunkard condition. This method has been followed since many centuries.

3. In the Islamic religion drinking of liquor is prohibited and for this reason drinking of liquor is prohibited in the shrine area and since olden days visitors and local persons used to take care in this matter. So those who will not follow this instruction will face problems and difficulties in this matter.

It is the fact that an event which was happening on 24th May in the year 1990 A.D. on Thursday that visitors from Rajul village and some other nearby villages of taluk Basva Kaliyan came to visit in lorries to Ghod Wadi Sharif for *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and visited the shrine and in this group of visitors two newly married couples were also included. Upon their return journey one lorry met an accident and it was felt in the pit at the southern side of the water tank near the shrine and in this accident nine persons were killed and 32 persons were injured seriously as per news report on '*Siasat Urdu newspaper Hyderabad*' on 26th May in the year 1990 A.D. It was known that the visitors were in drunkard condition and after their visit of shrine so in this way they suffered heavy losses in this matter.

4. It is stated that seven visitors of the Tail Gaon village of Parbhani taluk came from Urs (death anniversary) of Khaja Bande Nawaz of Gulberga and they were staying near spring area and with them some persons who were brought beef meat food items in their tiffin with them. They prepared rice and *malida* (bread mashed within butter oil and sugar) for the *Fatiha* (reciting the first verse from the Quran). But before the *Fatiha* (reciting first verse from Quran) insects were found in rice and *Malida* (bread mashed within butter oil and sugar) so for this reason the visitors were upset and approached the shrine custodian's help in this matter and the shrine custodian was brought some water from the tank and spread water on the rice and *Malida* (bread mashed within butter oil and sugar) items in which there were found insects upon cooking as the visitors used beef food items during their stay in the shrine.

5. Upon reciting *Fatiha* (the first verse of the *Quran*) and due to a living miracle of the Sheikh Sahib all persons were seen that there were no insects in rice and *Malida* (bread mashed within butter oil and sugar).

This is his great live miracle which is still found in the shrine and which shows that he was a great pious personality of his time in the area of the Deccan (South India). This event was happening on 19th *Ziqad* 1348 A.H. in the shrine when visitors were brought beef food items in their tiffin upon their arrival to the shrine for *Niyaz Sharif* (to make offering) for *Eseal Swab* (for the conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi. So the custodian was asking them not to bring the beef meat food items.

It is a very interesting thing in Ghod wadi Sharif that now-a-days local and outside visitors will not use beef meat before *Niyaz Sharif* (to make offering) and reciting Fatiha (first verse of *Quran*). If somebody who will use beef meat food meat items then he will use to take a bath in the water tank of Ghod Wadi Sharif then he will participate in the preparation work of *Niyaz Sharif* (to make offering) in the shrine area.

It is also the fact that all servants and custodians of the shrine will not use beef meat food items for a long time.

5. It is said one person named as Mohammed Ismail who was blind and who was residing in the Alipur village of Zaheerabad Taluk of Medak district visited the shrine after his cure at many places without any result in this matter. So he came there upon knowing that his disease is incurable and its cure is not available in the hands of doctors. So upon his disappointment he came to the shrine of Syed Shah Ismail Quaderi in the year 1962 or 1963 and prayed at the shrine with his *wasela* (mediation). He used to visit the shrine in the morning and evening and used to pray for his cure. In the short period of 8 or 10 days time due to the grace of Allah he was recovering his eyesight.

6. This is a famous event of Mahatab Ali who was 60 old came from Gulberga to Ghod Wadi Sharif. He was suffering from Qarash (itching) problem so he was undergone his too much cure at many places but there was no benefit at all. So he went to shrine of Hazrat Khaja Bande Nawaz of Gulberga in this matter but he was advised in dream to proceed to the Ghod Wadi Sharif shrine in this respect. So he was reached there and he was staying there for a period of one week. He was used to present in the shrine daily and pray for his recovery from his disease. He was also used to do sweeping work of graves in the shrine

area. Due to the kind grace of Allah he was benefitted in this matter and for this reason he was arranged stone pavement work in the compound area of the shrine.

Syed Shah Ismail Quaderi was pious and possessed good conduct and character and he was very kind and used to help the poor and needy persons and he used to welcome guests in the house so in this way he possessed the good habits of the *Sadat* family members (descendant of the holy prophet through his daughter Hazrat Fatima). He used to like the learned persons very much.

Death and his mission work of Islam.

Upon his arrival in the Gold Wadi village he started his mission work of calling the mankind towards the right path of Allah and due to his multi services and benefits he was becoming well known and famous pious personality of his time in Bider and Ghod Wadi Sharif area. So for this reason the large number of people approached towards him in this matter and there was good and positive results in their lives as they followed the tradition of Allah's last prophet and Allah's commandments for the success of their lives after the death.

He came to Ghod Wadi Sharif and lived there for a period of 18 or 20 years and he was much busier in the multi services for the mankind and as well as he was also very busy in the following. 1. Worship. 2. Mystical exercise. The Sheikh left this world on 29th Zil Haj in the year 882 A.H. on the Thursday. There is a tradition which is well known and famous in the shrine area that he was entered into the earth alive along with his horse.

His live miracles.

There is a small tank near the shrine building and its water colour is red due to its soil colour and the visitors used this water for the cooking purpose during their stay there. If somebody uses the water from other areas for the cooking purpose so in such case there will be possible that there will be insects in the food items. Many times this was happening that the visitors who brought water from other places and used that water for the cooking food items and found insects there in the food items.

So for this reason the visitors were upset and approached the shrine custodian's help in this matter and the shrine custodian was brought

some water from the tank water and spread on the food items in which there were found insects upon the cooking with water from other places and due to a living miracle of the Sheikh Sahib and upon reciting *Fatiha* (the first verse of Quran) the insects were no more there in the food items. This is his great live miracle which is still found in the shrine and which shows that he was a great pious personality of his time in the area of the Deccan (South India).

2. Nobody is not allowed to enter in the shrine without taking a bath and in the condition of *Nasha* (intoxication) and if there will be any act against such above orders so there will be punishment for such mistake.

3. On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name and slaughter of goats will be there and during the summer time the visitors in large number visit the shrine and slaughter goats in large number but next day morning in the sacrifice area there will be not find blood, bones and dung and which is surprising thing and also which shows his live great miracle in the shrine and this live miracle is well known and famous since long time.

Miracles of Syed Shah Mahatab Quaderi.

In the book '*Tariq Khurshid Jahi*' and '*Hadiqa Rahmani*', the following miracles are added.

1. His grace is available in the wall's foundation and due to his miracle it is moving further and on its southern side the grave of Syed Shah Ismail Quaderi is situated and grave of Syed Chanda Quaderi, Syed Shah Faizullah Quaderi and Hazrat Zahra be are there so after passing of some years his grave will reach its level as per four other graves which are mentioned above.

2. In the history book of '*Khurshid Jahi*' and '*Rashid Khani*' the following details are available.

Among the sons of Syed Ismail Quaderi, Syed Shah Mahatab Quaderi is famous for his miracles. So it is said that his grave is situated at the foundation of the wall. Due to his miracle it is moving further and coming towards the upper side from the foundation of a wall slowly and it will reach the level of other graves which are available there in the shrine area.

In the book '*Hadiqa Rahmani*' the following details are available. When he was entered into the foundation of the wall so Syed Ismail Shah Quaderi was filled the foundation of wall with soil and also one wall was constructed there. The grave is coming out of the wall gradually.

3. The following is a famous event which is well known and famous in shrine of Shah Ismail Quaderi.

That leaves of *Neem* (margose) tree branch which is over the grave of Syed Shah Mahatab Quaderi are insipid in taste and other leaves of other branches of the same tree are bitter in taste. The event is also explained as follows.

That in the beginning there was no shed over the grave and there was a branch of *Neem* (majors) tree which used to pass over the grave and this branch was working as shed over the grave. Due to Allah's kind grace leaves of this branch were insipid in taste and the leaves of other branches were bitter in taste. So many visitors used these leaves but after fame of this miracle the branch of the tree was dried and was falling down on the ground in the year 1935.

The compiler of this book has contacted so many persons in Hyderabad and all of them have confirmed in this matter that the leaves of the branch of *Neem* (margose) tree were insipid in taste.

Syed Shah Moiz Multani said that he visited the shrine of Syed Shah Ismail Quaderi and also visited the grave of Syed Shah Mahatab Quaderi and tasted the leaves of the branch of *Neem* (margose) tree and found the leaves were sweet and vapid in taste.

Shrine Servants.

As per reference of the history book '*Tariq Khurshid Jahi*' and '*Tariq Rashid Khani*' it was known that along with Syed Ismail Quaderi his two servants were coming to Ghod Wadi Sharif. In the previous pages of this book it was mentioned that when Ismail Shah Quaderi was arrived to Ghod Wadi Sharif village and settled down there. When he was wanted to shift from the mountain (this mountain is known as Other Patel) top of Ghod Wadi village so he was blown an arrow from the mountain and he asked his servants to bring the arrow upon marking the ground. So he settled down there where a spring was emerged.

Due to the arrangements of his stay on the ground so he was thrown an arrow from the top of the mountain and was ordered his servants to find out the arrow and bring it back to him and to mark the place where it will be found. When the servant pulled the arrow from the ground and they found a spring at the point at which arrow was fixed on the ground and from where spring emerged from an underground course. After this event he along with his three sons and wife were getting down from the mountain and came near the spring area and after ablution he was starting his worship there. Upon finishing his worship he was thrown another arrow in the western direction and which went into the thick forest. He asked his servants to find out that arrow but they could not be found it in the thick forest. So for this reason he himself went there in the thick forest and found the arrow which was available there. He and his family members were going there and were settled down permanently in that area and after some time he left this world.

In the above books there are details about his servants are available but their numbers, names and native place are not found in the shrine office of Ghod Wadi Sharif and but in some other documents are available in which it is mentioned that Syed Shah Ismail Quaderi had his only two servants and they were real brothers and they came to the Ghod Wadi Sharif village along with him and their names are as follows.

1. Sheikh Safi son of Sharifuddin. 2. Sheikh Haji son of Sharfuddin.

But it was not known when these servants were died and the details of their years of deaths are not available. But it is possible that they have died after the death of Syed Shah Ismail Quaderi.

Sons of Sheikh Safi.

As per genealogy record of shrine servants and custodians of the shrine, the details of his sons are as follows. 1. Sheikh Hanekad.

2. Sheikh Qabula. 3. Sheikh Meeran. 4. Sheikh Ismail.

Sons of Sheikh Haji.

1. Sheikh Mohammed. 2. Sheikh Mateen. 3. Sheikh Mohiuddin.

Graves of the Servants.

The graves of Sheikh Safi and Sheikh Haji are available in the shrine area and located two feet away from the grave of Hazrat Zhara Be on

the eastern side on a platform of 8x6 feet. In these two graves Sheikh Safi's grave is situated in the western side and grave of Sheikh Haji is available in the eastern side.

Shrine Buildings.

1.New Sader Darwaza (Main door),

In the shrine it is the highest building and its height is 35.14 feet. The door is situated in the shrine area near the mosque on the eastern side and in its opposite side and on the eastern side of this New Sader Darwaza (main door) bazaar and houses are situated there. On its opposite side and in the same direction it means in the east direction water tank is situated at a distance of 125 yards. On its eastern side in the shrine area there is available leveled land on which Quaderia Bazaar was used to be organized during the period of Urs (death anniversary) and now in its place one big building Sama Khana (listening house) was constructed. It is known that New Sader Darwaza (main door) was constructed by servants of the shrine. But its year of construction and the amount of expenditure for its construction was not available in this matter.

2.Old Sader Darwaza (Main door).

Its height is less than New Sader Darwaza (main door) and its height is 21.6 feet and in its north side Naqar Khana (drum house) and in the southern side graves are available which will come under the inside area of the shrine. It is not known when and who was building this door. But it can be said that it was constructed before the construction of New Sader Darwaza (main door).

3.Chota Darwaza (Small door).

It is located in the shrine area in the eastern side. In all doors of the shrine it is small in size and its height is 9.6 feet but its height at the entrance is only 3.4 feet and its width is 2.2 feet. It is not known when and who was constructed it. But it seems that this door and Old Sader Darwaza (main door) due to its design it may be said that were constructed in the same period and on its southern side there is a graveyard and on its eastern side village houses are situated.

4.Chota Darwaza (Small door) for Quaderi bazaar.

This door is situated near two yards away from old Sader Darwaza (Main door) on the western side. It was constructed by Fateh Mohammed who was a resident of Ghod Wadi Sharif in the year 1362 A.H.

5. Three Kamani (arched) building.

It is situated on the eastern side of Old Sader Darwaza and this is a small building and in it there are three Kamans (arches) are there. This building was constructed by one devotee Wazir Khan and other details of this building are not available in the record.

6. Four Kamani (arched) building.

This building is situated in the inside area of the shrine on the eastern side of Hazrat Zahra Be's grave and it is 14 feet high building. It was constructed by one devotee Mohammed Ismail in the year 1320 A.H. On its southern side there is wide platform is also available and there is shed which is available on it.

7. Samah Khana (Listening House)

It is situated in the shrine on the eastern side of New Sader Darwaza (main door) on a wide platform and on this platform in the olden days Quaderia Bazaar was used to be organized there but on this platform grand building of Sama Khana (Listening House) was constructed in which there many rooms and a big meeting hall is available. Also in this building Dargah (shrine) managing committee office is situated. On the occasion of Urs (death anniversary) Qwwali (band of singing the mystic chorus) program and Seerat (biography of Allah's prophet) conference are held there. On this building's west side one shed was also being constructed there. In the drum house the following daily schedule of drumming program which is followed since long time.

Daily except Thursday.

- (1). Before morning prayer.
- (2). 12 o'clock noon
- (3). After Maghrib (sunset) prayer.

Thursday.

- (1). Before morning prayer
- (2). At 9 o'clock A.M.
- (3). 12 o'clock noon

(4). After Maghrib (sunset) prayer.

Three days on Urs (death anniversary)

(1). Before morning prayer

(2). At 9 o'clock A.M.

(3). 12 o'clock noon.

(4). After Maghrib (sunset) prayer.

(5). 12 o'clock midnight.

8. Mosques in the shrine compound.

In Ghod Wadi village the following buildings are available.

Two mosques.

Two Eidgahs.

Among two mosques one mosque is situated near the southern side of New Sadar Darqaza (main door) in the shrine area. The height of this mosque is 21 feet and its area is 1640 square feet and on its opposite side one platform for prayer was constructed and its size is 15.8x15.8x2.3 feet. There is one inscription is available on the mosque and from this inscription it is known that it was constructed by Zahra who was royal lady servant king of Hyderabad Nasir Doulah in the year 1251 A.H. This is the only mosque in a Ghod Wadi Sharif village in which Friday prayer and daily five prayers are performed. As this mosque is very small so for this reason in summer season and on Thursday, Friday and on Urs (death anniversary) occasions there will be problem of congestion due to the large number of shrine visitors. So for this reason second floor was constructed on the mosque for the convenience of the visitors.

In complete mosque.

At the distance of 25 feet from the compound area of the shrine this beautiful mosque is situated but it is in incomplete shape and its walls were constructed of black marble stones but a roof and minarets were not constructed. Its date of construction detail is also not available.

Old Eidgah (Place of festival prayers).

The inside area of the shrine and on the western side of the shrine of Syed Shah Ismail Quaderi this Eidgah is situated. In the olden days in this Eidgah, Eid and Friday prayers were performed. As new Eidgah

was constructed so in this old Eidgah, Eid and Friday prayers are not performed now.

New Eidgah. (Place of festival prayers)

In Ghod Wadi Sharif village on the southern side of water tank there is one high level ground and on which this new Eidgah was constructed in the month of December in the year 1985. This Eidgah is sufficient and enough for prayers for the local and other nearby Muslim community persons. In this Eidgah there is a wall on the western side and its wall length is 105 feet and it is 18 feet high and 3 feet wide and the height of its minaret is 35 feet and inside area of Eidgah is 1400 square feet.

Spring.

In the previous pages of this magazine it was mentioned that when Ismail Shah Quaderi was arrived to Ghod Wadi Sharif and settled down there. When he was wanted to shift from the mountain (this mountain is known as Ogher Patel) top and he wanted to move from there to Ghod Wadi Sharif so he was blown an arrow from the mountain top and he asked his servants to bring the arrow upon marking the ground. So he was settled down in the market place due to the arrangements of his stay on the ground so he has thrown an arrow from the top of the mountain and was ordered his servants to find out the arrow and bring it back to him and to mark the place where it will be found. When the servant pulled the arrow from the ground and they find a spring at the point at which an arrow was fixed on the ground and from where spring emerged from an underground course.

After passing of many centuries this spring is still available in good condition and it is situated at the eastern side of the water tank. Its water is good for drinking and cooking purpose so the visitors and local persons use spring water for cooking and drinking purpose.

Water tank.

In Ghod Wadi Sharif there is only one water tank available as in this place its soil colour is read so water in the this tank is also in red colour. This water is very famous as devotees and the local persons use water from this tank for drinking and cooking purposes so for this reason this water tank should be preserved from pollution and un-cleanliness.

On the western side of the Ghod Wadi Sharif village at some small distance of yards this water tank is situated and in the northern side mountain Ogher Patel and its eastern side the spring is situated and at the distance 135 yards and in western side New Sader Darwaza (main door) and at the distance of 140 yards New Eidgah (Place of festival prayers) is situated in the eastern side.

The Urs (death anniversary).

On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 29 day of Zil-hajj to first of Muherram of Muslim calendar at the famous Syed Ismail Quaderi's Dargah (shrine) in Ghod Wadi Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places.

On 29th Zil Hajj every year after Eisa (night) prayer the Sandal ceremony will commence and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and the ceremony of Sandal ceremony will be taken out from the servants house of the shrine and it will reach the shrine area at the time of five 'o clock after passing through streets and roads in Ghod Wadi Sharif village and the ceremony of Sandal is organized in the shrine. After morning prayers the meeting of *Qasida Burda* (the poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam.) and *Samah* (ecstasy) meeting will be organized.

On 30th Zil Hajj in the shrine the large numbers of devotees will be present there and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be a large number of slaughter of goats for *Esal Swab* (for the conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) and *Niyaz Sharif* (to make an offering in the name of Syed

Shah Ismail Quaderi). After Maghreb prayer the lights are illuminated on the shrine buildings . In the olden days there was no electricity in the village so oil lamps were lit in the shrine area. So for this purpose on the walls there were the provision oil lamps stands there in the shrine area and still old stands of the oil lamps can be seen on the walls.

After Eisha prayer in *Sama Khana* (Listening House) meeting of *Seerat* (biography) about Allah's last prophet and *Seerat* (biography) of Syed Shah Ismail Quader is held in which learned persons used to give biography details of Allah's last prophet and Syed Shah Ismail Quaderi in which several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to hear the above details and these meetings used to continue till morning prayer and on first Muherram in the shrine area the ceremony of *Fateha* (reciting first verse from holy Quran) is celebrated and in this session recitation of Quran, *Qasida Burda* (the poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam.) and also *salam* (salutation) is offered in the name of Allah's last prophet and also meeting of *Samah* (ecstasy) is organized and in this way three days Urs (death anniversary) ceremony will be came to an end.

Weekly *Niyaz Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi).

Not only Urs (death anniversary) but on every Thursday several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be large number of slaughter of goats or prepare food items or *Malida* (bread smashed in butter oil and sugar) for *Esal Swab* (for conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) and *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi) as per their status and condition of the visitors.

In the summer season the large numbers of devotees will be present in the shrine from near and far, irrespective of religion and beliefs, gather there to seek blessings and there will be large number of slaughter of goats for *Esal Swab* (for conveying reward of virtuous deed) in the name of Syed Shah Ismail Quaderi) for the *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi).On Friday

and Monday also the large numbers of devotees will be present in the shrine from near and far, irrespective of religion and beliefs, gather there to seek blessings and arrange *Niyaz Sharif* (to make offering in the name of Syed Shah Ismail Quaderi).

Here to add the following information and it is not un-necessary to mention that the large numbers of devotees both men and women will be present at the shrine from near and far, irrespective of religion and beliefs. Due to their too much devotion the devotees and visitors used to take a bath in the water tank and lay themselves down on the ground in the wet dresses and move forward with the help of the their hands and one person will mark the line near their fingers so that person will stand and walk to mark the place and lay down there again and move further and in this way the visitors will cover the distance from the water tank and they will reach the shrine. During the summer time the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name and offer sacrifices of goats and especially on Amass (lunar month's last night) day the local visitors in large number will visit the shrine and offer coconuts there.

Devotion of Kings of Hyderabad.

Due to devotion and respect kings of the Hyderabad there was a grant of Rupees fifty per annual Urs ceremony (death anniversary) was available to the shrine of Ghod Wadi Sharif.

Devotion of Amir (ruler) of Paigah.

Nawab Bashir Doulah Bahadur who was Amir (ruler) of Paigah Sir Asman Jah visited the shrine of Syed Shah Ismail Quaderi at Ghod Wadi Sharif in the year 1319 A.H. and for *Esal Sawab* (for the conveying reward of virtuous deed in the name of Syed Shah Ismail Quaderi) purpose arranged the general dinner for all persons in the village and presented the following things for the shrine. 1.Eleven gold coins.2.Big cauldrons.

During the rule of kings of Hyderabad an area of known as Paigah was given to the Amirs (rulers) to keep ready the armed forces in their regions to help the government in the time of emergency. Afterwards Nawab Bashir Daula's son Nawab Moin Daula Amir (ruler) of Paigah was also visiting the shrine of Ghod Wadi Sharif in the year 1331 A.H.

and for *Esal Sawab* (for the conveying reward of virtuous deed in the name of Syed Shah Ismail Quaderi) was arranged the *Niazya Sharif* (to make an offering in the name of Syed Shah Ismail Quaderi) and organized the general dinner for all persons in the God Wadi village and he was offered Rupees 443 to the shrine managing committee.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also doing many great miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

So in brief he did also many great endeavours for the preaching and propagation work of Islam in Deccan area and around this region and there was no such personality during his time.

On every Thursday the visitors in large numbers will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name. During the summer time the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name and offer sacrifices of goats and especially on Amvas (lunar month's last night) day the local visitors in large number will visit the shrine and offer coconuts there.

4. The most important miracle.

The visitor who will visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name and due to the kind grace of Allah their desires and wishes will be fulfilled there and since long time nobody was not returned back with empty hands from the shrine of Syed Shah Ismail Quaderi. His shrine was becoming famous for the fulfilment of desire and wishes of all general and other persons who visit the shrine there. Upon fulfilment of desires and wishes the visitors used to slaughter goats in the shrine area to make an offering in the name of Syed Shah Ismail Quaderi and also other details are available in the book.

Reference books :

1. '*Faizan Auliya*' by Mohammed Ali Khan Naqshbandi.

2. ‘*Tadhkira Hazrat Syed Shah Ismail Quaderi*’ by Mohammed Moinuddin Akhter.

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16.The brief biography Hadrat Syed Khaja Rahmatullah (R.A.)
 (Naib-E-Rasool) Rahamatabad Sharif



Location.

The shrine is located in India's southern state of Andhra Pradesh, in the village called *Rahamatabad Sharif* (also known as A.S.Peta), which is at a distance of 55KM from Nellore (District) and 12KM from Atmakur (Taluk). The place is well connected by road to major cities like Hyderabad, Chennai and Bangalore.

History :

Rahmatabad is a well known place which has the shrine (Dargah) of Hazrat Syed Khaja Rahmatullah Nayeb-e-Rasool. He lived from 1110 A.H. to 1195 A.H. [1694 AD to 1781 AD] and when King Aurangzeb Alamgir had just put an end to the Adil Shahi dynasty of Bejapur in 1686 AD, eight years earlier that the birth of Khaja Nayeb-e-Rasool.

Biography:

Hazrat Syed Khaja Rahmatullah (R.A), Naib-E-Rasool, also called as Babajan by Hindus and Muslims alike. A revered Sufi saint and a Hussaini Syed (descendant of the holy prophet through his daughter Hazrat Fatima) of the highest order, whose entire life was a reflection of Shar-E-Nabavi (SAW), whose every breath

reminiscent of Zikirullah (remembrance of Allah), having undertaken Bay'ah (When the disciple makes a pledge ([Bay'ah](#)) to a [Murshid](#) (spiritual master) the disciple becomes initiated as a Murid) from the following four traditions (Silsila), Quadri, Chishti, Naqshbandi, and, Rifaai. In his mausoleum to his left lies the Mazar-E-Aqdas (grave) of his wife Hazrat Syeda Habeeba Khatoon (R.A) fondly referred to by visitors as Ammajan.

Native place. A brief description about Syed Khaja Rahmatullah can also be found in '*Tazkira-E-Auliya-E-Deccan*' on page 363 author by Abdul Jabbar Khan Malkapuri wherein it is mentioned that Syed Khaja Rahmatullah's father upon his arrival from Tauran, stayed for a brief while with the Asif Jah (Awwal) and thereafter he was appointed as the *Qateeb* at the Jamia Masjid at Belgaum (Karnataka). Hazrat Syed Khaja Alam married in Belgaum which was also the birthplace of Syed Khaja Rahmatullah. The Sheikh's (Khaja Rahmatullah) date of expiry has been given as 26 Rabbi UL Awwal 1195 of Hijri Calender. His age has been given as 85 Hijri years and thus his year of birth can be counted back to 1110 Hijri. The above details are available in some different way in book '*Faizan Auliya*' by Mohammed Ali Khan Mujdaddi that his father Hazrat Khwaja Alam was a revered Sufi saint and he was belonging to Hussaini Syed (descendant of the holy prophet through his daughter Hazrat Fatima) family of the highest order and belonged to a native of Tauran. His parents were arriving in India. His father lived for a long time along with Asif Jah Awwal in Belgaum village in district Bejapur. He was married with a pious lady of good character and who was well known for his daily prayers and her practice of *Shariah* (Islamic law) in Bejapur.

The readers are kindly informed that all the details of this episode are translated from Urdu into English from the book '*Faizan Auliya*' by Mohammed Ali Khan Mujdaddi.

Events.

He was born in the year 1110 A.H. in Bejapur and his father was named him as Syed Rahmatullah and he was later became famous and

well known as Naib-e- Rasool (deputy of the Allah's last prophet). In his childhood period his mother left this world.

Migration. When he was in his younger age then he was suffering some major problems and difficulties in his life and which are mentioned in the following paragraph. Hazrat Khaja Rahmatullah lost his mother at a very early age after which his father Hazrat Khwaja Alam was married for the second time. As his father was married to another lady and his step mother's behavior was not well with him so for this reason Syed Khwaja Rahmatullah took permission from his father and he was migrated from his native place Bejapur to Kurnool and he settled down there in the house of his maternal aunt and it is noted that for the above reasons he came there from Bejapur and he was staying with a maternal aunt in Kurnool. His maternal aunt is well known and famous for his piousness and good character.

She has tried hard for his educational development and training so she has arranged his formal education and training in Kurnool. During the short period of time he was becoming perfect in many knowledges. He's saying and all actions were becoming perfect and his life was becoming a reflection of *Shar-E-Nabavi* it means his life was become as per practice and teaching of Allah's last prophet. Till his education and training he was under the care of his aunty so he began his try to find his livelihood and legal earning so for this reason he was approached with the ruler of Kurnool for the service there and took employment in the his royal stable. After some time he was appointed as the custodian of two royal horses under the Nawab of Kurnool.

Love of Allah.

He was engaged in the service with the ruler of Kurnool for the short period of time and after some time suddenly there was passion started in his mind from the love of Allah. So for this reason he left his service in Kurnool and he was reached to Bijapur and contacted Hazrat Syed Alawi Bejapuri there and was become his disciple and made a pledge (*Bay'ah*) to him and accepted him as his *Murshid* (spiritual master) and as the disciple he becomes initiated as a *Murid* (deciple) and got caliphate from Hazrat Syed Alawi Bejapuri. For a long period he was busy in the daily recital and practice but he was not satisfied there in this

matter and he was always used to be worried so there was feeling in him that he could not get the thing for which he was left his service in Kurnool.

Dedar (sight) of Allah's last prophet.

One night in the condition of his half sleepiness (*neem khabi*) he was blessed grace (*Jamal Jehan ara*) of Allah's last prophet. The last prophet of Allah was very kind with him and he was asked him to visit the house of Allah in Makkah and there was also one pious person with him on whose face there was *Anwar* (light) and *Tajiilat* (divine lights) and his name was Syed Ashraf Makki and who was also seen by him on the side of the prophet and to whom the prophet has pointed him and told him that his *Amant* (entrusted thing) is with him and it is safely available there so he should proceed to Makkah soon and get the same from there. The prophet also has informed Syed Ashraf Makki that Syed Rahmatullah is coming from India to Makkah so he should give him his *Amanat* (entrusted thing) which is available to him.

Journey of Makkah.

Upon waking up from the dream he has thanked Allah for the above great grace and has gathered some important baggage and was started on his journey of Makkah. On the way he was reached at Meliwar and where he has met one great pious and well known and famous personality Syed Ahmed Rifai and he has requested him for his guidance. So he told him that his share is available with Syed Ashraf in Makkah but whatever available to him will be given to him upon the departure time of his journey to Makkah.

Arrival in Makkah.

He was staying for some days with Hazrat Syed Ahmed Rifai and was obtained *nemat* (grace) of *batini* (innermost) knowledge from him and from Meliwar he was boarded on the ship and was reached in Jeddah after some days. From Jeddah after two days journey he was reached to Makkah. Upon performing the Hajj and Umra he has started searching for Hazrat Syed Ashraf Makki and he was met as per the instruction of the Allah's last prophet on the mountain of Jable Abu Khais which is near from the holy harem of Makkah on its opposite side. He was found him in the condition of meditation so he was sitting there

respectfully. When his condition of meditation was over he (Syed Rahmatullah) told him “*Assalam Alaikum Ya Sayyadi*”. So he replied, his Salam then he told him that “Syed Rahmatullah did you came here.?And I was waiting for you here as per the instructions of the Allah’s last prophet.”Saintly dress and caliphate. Syed Ashraf Makki has prayed two *rakats* (one set of standing , genuflexion and prostration in prayers) prayers for the thanks of Allah and has explained him the following things.1.*Marifat* (knowledge of Allah) 2.*Haqaiq* (reality) He was delivered him saintly dress of Quaderia chain and caliphate and told him as follows.

“Syed Rehmatullah, these are abridgment (*ajmali*) of rules which were delivered to you as per the instruction of Allah’s last prophet and if you need some more knowledge and some more other details of *haqiqat* (reality) and *marafat* (knowledge) of Allah then you should visit Syed Abdul Quader Bejapuri in India who is my caliph and who is famous and well know as *sahib Dil* (pious person) and perfect holy saint” . He has further informed him that he will become famous and well known in India as *Naib-e- Rasool* (deputy of the Allah’s last prophet).”

Departure from Makkah.

Upon obtaining the following things from Syed Ashraf Makki he went to Madina city and

1.Saintly dress (*Qirqa*) of Quaderia chain. 2.Caliphate of Quaderia chain3.Crown of spiritualism

he has visited the mausoleum of Allah’s last prophet and he was staying there for some period of time and as per instructions of the Allah’s last prophet and then he has left Madina and has reached back to the Surat seaport in India.

Stay in Surat.

He has stayed in Surat at the residence of one famous and well known pious personality of Naqasbandia chain known as Shah Ali Reza Gujrati and from him he was obtained the caliphate of Naqasbandia chain and Shah Ali Reza Gujarati was also obtained from him permission and certificate of Quaderia chain. He stayed in Surat for some days and then he was left for his journey to South India (Deccan).

Arrival in Kurnool.

He has arrived in Kurnool from Surat and he was staying there for some time. Due to his teaching and preaching some persons were becoming perfect and became well known and famous as pious persons. There is holy place at the outside of Kurnool which is famous and well known and there was one *badati* (innovator in religion) *fakir* was there and who was involved in many acts of *bidats* (innovator in religion) and for this reason he was used to instruct him in this matter to avoid such things but he was not paid any attention in this matter so he has scolded him and also he punished him for this reason. After his stay of some days there he has left Kurnool.

Arrival in Kadpa.

After his journey from Kurnool he was arrived Kadpa and stayed in the mosque. One day a marriage procession with musical instruments (Baja) was passed from that mosque and it was also entered into the mosque area so for this reason he was very upset and angry in this matter due to disrespect of the worship place and for this reason he has thrown stones on the marriage party persons and so he has removed all of them from the mosque building.

First marriage.

After returning from Hajj Syed Khaja Rahmatullah stayed for a brief while in Kurnool and later went to Nandyal where he got married. He was blessed with a girl child but unfortunately after a while he lost both his wife and daughter due to different reasons.

Arrival in Anumasamudram .

From Kadapa he has come to Anumasamudram area and liked the place and its natural location and its pleasant environment as well as its good weather conditions so he was staying on the mountain for some period of time and which is situated near the Anumasamudram locally called *Bada gaon* these days, and founded Rahmatabad after his own name.

Due to his arrival in that area the large number of people used to visit him and were benefitted by his favour and attention. Due to his fame and his great name Syed Abdul Quader who garrison commander of Udgir fort visited him and he became his disciple and made a pledge

(*Bay'ah*) to him as his *Murshid* (spiritual master) and he requested him to visit fort of Udgir and he has offered him three villages for the expenses of the shrine but the Sheikh did not accept his offer. Rahamatabad.

He has purchased the land in the surrounding area of mountain of Anumasamandarm and named it as Rehatabad and in that purchased land he was laid foundation of the mosque and named it as Madina Mosque in the year 1748. A mosque with thatched roof was erected at first which was replaced by the present structure in 1762 AD. It was named by him as Madina mosque.

There is an inscription on the forehead of the mosque which reads "This stone has been brought From Madina City" but it is not certain whether Syed Khaja Rahmatullah had brought the stone himself or had got it through someone else.

He has also constructed one school and shrine building from his own expenses. He was used to perform five congregational prayers in the above mosque on a regular basis. They had no issues, gradually Hazrat Khaja developed a sizeable estate dully purchasing about ten villages. He was survived [on his death in 1781 A.D.] by his wife who built his mausoleum. Her brother's son Hazrat Ghulam Naqshbandi was made his *gaddi nasheen* (custodian) and heir.

Specialties.

He was the perfect person of *taqwa* (piety) and he never accepted any offer or present from *badati* (innovators in religion) person or person who did not offer prayers regularly. He was perfect and well known for the following things. 1. His love for the *Sunnat* (practice) of Allah's last prophet. 2. For following the *Shariat* (Islamic) law strictly.

3. In his regular teaching of *Hadith* (sayings) of Allah's last prophet.

4. In his regular teaching of *Tafsir* (exegesis of the holy Quran) and *Fiqa* (Islamic jurisprudence).

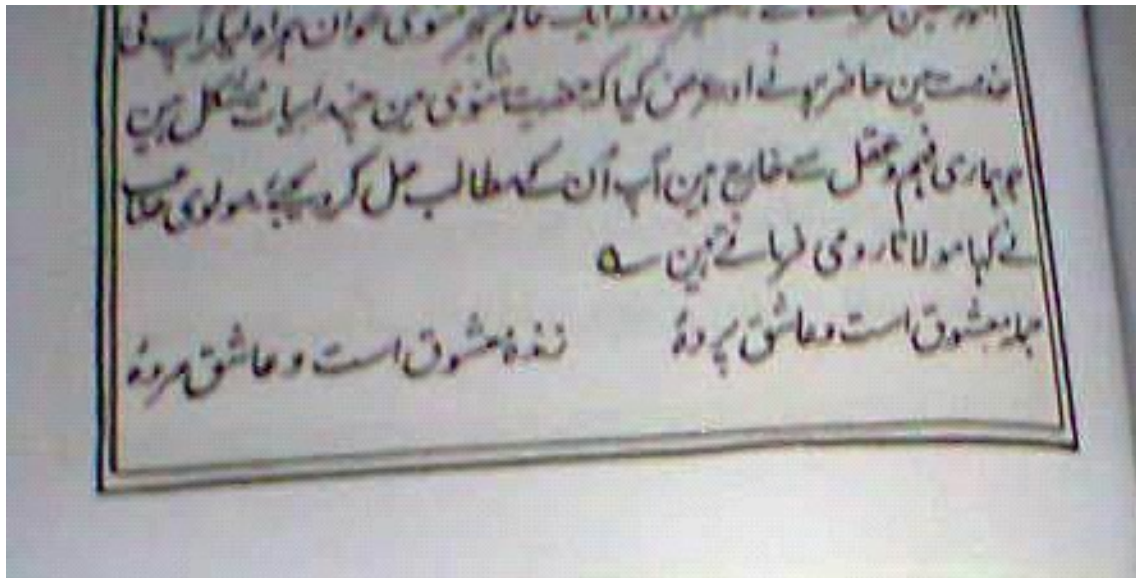
5. In his regular teaching of his disciples in *Khilwat* (sitting in solitude) the following things.

A. *Tariqat* (Mystic way of life).

B. *Ramos* (secrets) of Tassawuf (Sufism).

His trail.

Upon his name and fame once Nawab Naseer Doulah has visited his shrine along with one Maulavi Sahib (Muslim priest) and has requested him to explain the following couplet from Masnavi Sharif (the spiritual couplets of Maulana Jalaluddin Rumi in Persian language) as which is very hard and tough for him to understand it. So he was asked his explanation in this matter. In the following picture Persian couplet is available.



Jumla Mashooq Ast Wa Ashiq Parda

Zinda Mashooq Ast Wa Ashiq Murda

The above Persian spiritual couplet's English translation and its explanation is as follows.

Translation.

The BELOVED is all in all the lover only veils Him;

The BELOVED is all that lives, the lover a dead thing

Explanation.

All phenomenal existences (man included) are but “veil” obscuring the face of the Divine Noumenon, the only real existence, and the moment His sustaining presence is withdrawn they at once relapse into their original nothingness. The Sheikh has explained him the meaning and

explanation of the above spiritual couplet in the best possible manner and the Maulavi sahib has also explained its outward (*Zaheri*) meaning so for this reason some un-intelligent persons thought that the Maulavi sahib's explanation is better than the sheikh's explanation and due to this reason Maulvai Sahib (Muslim priest) was not satisfied in this matter and he has not accepted the explanation of the Sheikh. Also Nawab Naseer Doulah was supported Maulavi Sahib (Muslim priest) in this matter. So for this reason the Sheikh was very upset and angry and told Maulavi Sahib that his explanation is perfectly well and so for this reason he asked him to approach in this matter to *hall* (ecstasy) from the sayings.

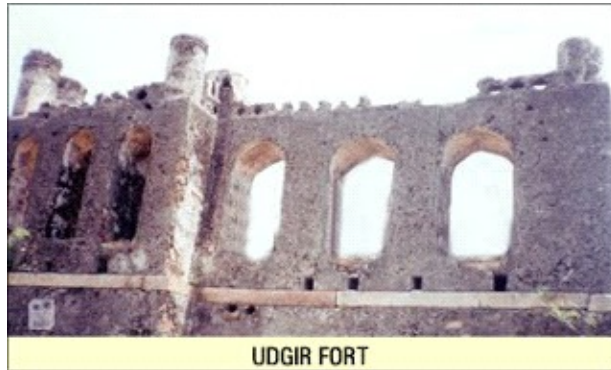
So he started meditation and for this reason there was a condition of ecstasy on the meeting place and all persons were become unconscious and the Sheikh was entered into *Khilwat* (sitting in solitude). Upon watching the condition of the meeting place Nawab Naseer Doulah fled from there on his horse in the worried condition. For three days the condition of meeting place was affected due to the weeping of the eyes and broiled of the hearts of the persons. So it is his great miracle of the Sheikh so all the persons who were present there noticed this great act due to kindness and grace of Allah and it was recorded in the history books of Deccan as a great miracle and great act and also such event is not available in the books of biographies of the holy saints of the Deccan area.

Miracle

As per saying of Maulavi Shah Rafiuddin Qandhari that one year due to heavy rain water the bund of tank of Anasamandarm was broken and for this reason the village people were worried and afraid in this matter and began leaving the village and also there were many problems in the rainy season. So for this reason he went on the side of the tank and has called all village persons there and so all were gathered there around him. He put one stone on the water discharge area so due to kindness and grace of Allah water was stopped suddenly and also the river water was also stopped there and upon this great miracle all village persons have constructed the bund with soil and stones.

Death.

Even though he was the perfect Sheikh but he never left his daily recital and practice. He was always used to busy in *Zikar* (remembrance) of Allah. When he became 85 years old then he was visited Udgir upon the request of Abdul Quader who was garrison commander of Udgir fort and he was staying there for some days and where he was became unwell there due to the fever. During his illness also he never missed *zikr* (remembrance) of Allah and the congressional prayers.



At the time of his departure from this world came near then he was starting teaching and advices and not nominated any persons as his successor. So for this reason his wife has requested him in this matter so he told her that there are many of his caliphs and his every *murid* (disciple) is his *caliph* and where there will be his *caliph* there will be available mercy of Allah. We are under *reda* and *taslim* (surrender to willingness and acceptance) of Allah. He was ill for the period one month and after that his last time came and he was left this world on 26th Rabbil Awwal 1195 A.H. on Thursday in the fort of Udgir. On the Friday night funeral rites and ceremonies were completed and his dead body was taken to Rahmatabad on 27th Rabil Awawl 1195 A.H. On Sunday night he was buried in Rehamatabad. On his mausoleum there is always dismounting (*nazol*) of *rehmat* (grace) of Allah. As reference from the book '*Faizan Auliya*' Hazrat Syed Ashraf Makki was died in Makkah in the year 1149 A.H. His genealogy record of caliphs is as follows.

1. Syed Ashraf Makki
2. Shah Mohammed Taher

3. Shah Mohammed.
 4. Sharafuddin Maqbali.
 5. Sheikh Adam Bannuri.
 6. Sheikh Mujadid Alif Thani
- The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on 24th to 29th day of Rabil Awwal of Muslim calendar at the famous dargah (shrine) of Syed Khaja Rahmatullah Naib-E- Rasool in Rahmatabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

The *Sandal Maali* is celebrated on the 25th day of the Islamic month of Rabbi UL Awwal. The event is the first among the chain of ritualistic events that are performed during the month in commemoration of the yearly *Sandal* and *Urs* celebrations of Hazrat Khaja Syed Rahamatulla Naib-E-Rasool. A lot of people travel to Rahmatabad to attend these events.

Live miracle.

The Sheikh left this world 239 years ago but since 239 years to till date his miracles and favours are continued and available in the shrine area. It is the experience of the day and night in the shrine area that the desire and wishes of the visitors are fulfilled and for the needy persons it is the perfect place for the fulfilment their wishes and desires from this shrine. The visitors from near and far away places in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Shaikh's name. His spiritual court is most beneficent and famous and well known for the following diseases and problems not only in India but in all over the world. 1.All diseases. 2.Evil spirits.

Due to the cure of the above diseases and due to benefits in the shrine the people from various walks of life, irrespective of caste and creed, assemble there and pray there for the recovery so his favour and affection is same and equally to all persons who will present there in his

court and pray there for the recovery of diseases. Hazrat Syed Khaja Nayeb-e-Rasool [as he was called by his direct disciples like Hazrat Shah Mohammed Rafiuddin Qhandari] and his wife possess a great spiritual power.

People visit Rahmatabad for treatment of their ailments and visitors also constitute the victims of black magic and those who possessed by evil spirits. The sacred couple has a great sympathy with mankind due to which the place has become like an open air hospital and asylum for people of all walks of life without any bar to religion, cast or creed. A visit to Rahmatabad Shareef is almost a sure cure for the disease [even surgical operations are done in dreams] and a sure deliverance from black magic and evil spirits. It is to be seen to be believed.

Special miracle.

Now a days there are many slogans are there for the national unity and integration. If anybody wants to see the national unity and integration then he should visit Rehatabad and can watch the same there. Due to the benefits in the shrine the people from various walks of life, irrespective of caste and creed, assemble there and pray there for the fulfilment of their desires and wishes. His favour and affection is same and equally to all persons who will present there in his court and pray there for the recovery of diseases and problems as well as other difficulties and hardships of life. His mausoleum is in Rahamatabad which is famous even today for the fulfilment of desires and wishes of the persons who visit his grave there.

Special miracle.

The area which is famous with the name of Rahmatabad in which there are no pigs and no other people's worship places are not found there. All people from various walks of life, irrespective of caste and creed will recognize him as a great saint and present their offering 24 hours during the whole year.

Live miracle.

The news report of his great miracle has been published in daily Urdu newspaper '*Rehumai Deccan*' Hyderabad on 12th March 1981. Once one lorry driver Mr. Saleem was coming to Hyderabad from

Bombay and on the way in place of Jalkot one male and female cobra snakes have come to the centre of the road and for this reason the male cobra was died suddenly due to the accident by the lorry of Mr. Saleem on the spot and female cobra entered into the lorry cabin and she sat there and for this reason some persons had killed her immediately. Mr. Saleem who was at 26 years old have come to his house in Hyderabad and after some days his health become seriously ill and his habits and movements were converted like cobra snake and he was started crawling like snake and for this reason his mother took him to many places of spiritualists for his health recovery but there was no benefit at all.

After some time his mother has arranged the marriage of Mr. Saleem with Miss Durdana. After marriage Mrs. Durdana has also become a patient of the evil spirits and her habits and movements were also converted as female cobra. Due to the serious condition of Mr. Saleem and his wife the parents were becoming upset and worried in this matter and they took them to many places for their check up by spiritualists for their cure and recovery but there was no benefit for them.

So as per advice of Mr. Saleem's friend the couple have visited shrine of Hazrat Khaja Rehmatulla Saheb of Rahmatabad in Nellore district and they stayed there for some days but due to no money for the expenses for their stay there and for this reason they were planning to come back to Hyderabad city and at that in the dream they got message that they should take ration of 100 Rupees from the shop which is opposite of the shrine for free of charge and so they have taken ration from the above shop without payment of cost and the shop owner did not demanded money upon the delivery to goods to them.

After some time they were instructed in their dream to proceed to the shrine of Hazrat Yousuf Saheb and Shraif Saheb at Hyderabad. So they have reached there and stayed there for some time. During their stay at the above shrine they were further instructed in the dream to proceed the shrine of Syed Meeran Hussaini at Lunger House .

From the resident of Mr. Saleem which is located at the first Lancer area of the hillside they came to the shrine of Syed Meran Hussaini at

Lunger House area and at the shrine they have been advised for a bath at the well of the shrine and after the bath both of them were taken for the visit of the shrine for some days. In the shrine area their habits and movements of snakes like creeping and hiss continued and for this reason the visitors noticed their habits and movements of snakes and this news was spread in the city so for this reason a large number of persons came to the shrine to see them and watch their habits of snakes. Due to the large number of visitors and gathering there was problem to control the large number of persons in the shrine and for this reason one police outpost was established under the supervision of the circle inspector Mr. Ahmed Ali Khan of police station Asif Nagar and following police men were allotted duties in the police outpost at the shrine area. 1. Mr. Ishaque. 2. Mr. Abdul Razzaq. 3. Mr. Abdul Razzaq. 4. Mr. S.R. Goud.

Also the above police staff watched the creeping and hiss condition of the couple. As per the statement of policeman Mr. Abdul Razzaq that when there will be a condition of invocation of spirits of Mrs. Durdana then she used to say to get back her husband and then she used to climb on the pole like snake. On the 4th February when there was a condition of invocation of spirits on them they both said “*Baba now we are going*” and then they slept there for some time and upon their wake up they become normal and in perfect health due to the spiritual favour and help of the Syed Meeran Hussaini Saheb. Upon the above problem of evil spirits Mr. Saleem has discontinued his lorry driving work and but upon his recovery of his good health he has continued the work of lorry driving. And his wife Mrs. Durdana also become perfect and her health was also improved very well by the kind blessings of the Sheikh.

Great miracle.

It is fact that miracles are performed by the holy and pious personalities of Allah. And those holy and pious persons who have ended their lives in the love of Allah and his prophet and for this reason their name and fame will be continued till the day of judgment. From the particles of soil of their mausoleums there will spread the spring of *Faizan* (favour) and always there will be rain of Anwar (light) and

tajilat (divine light). But my master's great miracle is that a large number of people who will present in the shrine from various walks of life, irrespective of caste and creed, assemble there and pray there for the recovery of diseases and for the fulfilment of their desire and wishes. His favour and affection is same and equally to all persons who will present there in his court and pray there for the recovery of diseases and fulfilment of desires.

For 239 years the people have been watching the miracles of the Sheikh and it will be continued till the day judgement and that the number of devotees of the shrine is not in a thousand but it has exceeded many millions people from various walks of life, irrespective of caste and creed, assemble there and pray there for the recovery of diseases or for the fulfilment of their desire and wishes. Not only from Hyderabad but from many other places learned persons and pious personalities also used to visit the shrine and pay their visit. I am not wrong if I mention that the large numbers of people who visit the shrine are included other than Muslims irrespective of caste and creed will present in the shrine and garland the mausoleum and pay respect and honour there. A symbol of national integration, communal harmony and social justice. "And He (Allah) it is who hath produced you from a single being (Al-Qur'an-Al-Anaam-99).

As it is said in the holy Qur'an that all human beings are the offspring of the first man (prophet Adam (peace be upon him)), there should not be any discrimination among the people as all are equal. The Sufi-saint Hazrat Syed Rahmatulla (R.A.) attempted to remove the barriers of caste, creed, language, religion and region and provided a broad opportunity to make available to the local milieu a get-together.

Genealogical record of caliphate of Naqshibandiya chain.

1. Hazrat Khaja Syed Rahmatullah Naibe Rasul
2. Hazrat Syed Shah Alawi broom
3. Hazrat Syed Ahraf Makki Ajlati
4. Hazrat Syed Abdullah Ba- Haddad
5. Hazrat Sheikh Shah Mohammed
6. Hazrat Sheikh Alsayed Abdullah

7. Hazrat Sheikh Sharfuddin Muqbal (Abdullah Gohati)
 8. Hazrat Sheikh Al-Sayed Mohammed
 9. Hazrat Adam Banauri
 10. Hazrat Sheikh Alsayed Sheikh
 11. Hazrat Sheikh Ahmed Farouqi Mujajudid Alif Thani
- Hazrat Maji Sahiba

Her name is *Habiba Khatoon* alias Maji Sahiba and she was alone daughter of Nawab of Kurnool . She was a perfect lady in Islamic rules and regulation and she used to perform her prayers regularly and also he used to read the holy book of Quran on a regular basis. Once there was starvation for the period of seven years and due to the starvation many persons were dying and animals were also in worse condition. So the Nawab of Kurnool was upset and worried in this matter. So he was started consultation with his special persons and people of *najoom* (astrologers) and was taken their opinion in this matter about the rain and he was enquired with them when there will be available rain fall and what is reason of no rainfall but nobody was not able to reply his questions in this matter. So for this reason the Nawab Sahib has called some other pious persons in his court and has explained them the situation that there was no rainfall despite of our prayers and our prayers are not accepted in the court of Allah. He tried his best in this matter but the result is nothing in this respect and for this reason due to starvation the persons are worried and suffering very badly and due to this reason the difficult situation which is prevailing the villages. So he was not able to understand what he should do in this matter?.

Among them those pious people one *Majzob* (one lost in divine meditation) was there who has told the Nawab Sahib that there is one personality with him and his prayers will be accepted in the court of Allah so he was asked him to approach him because if he will pray then his prayer will be accepted by Allah so there is no matter of worry in this respect. So the Nawab Sahib has asked him who is that person and asked him to explain some details in this matter so that he could be recognize him and approach him. So the *Majzob* Sahib told him that he could not identify his name but he could explain his

marks so that he could be able to recognize him and the marks are as follows.

1. In the storm his lamp will light and there will be no effect of storm on it.
2. His horse will eat the grass and water provided by him and will not eat the grass and water provided by others.

Upon this information one night Nawab Sahib went in the darkness of the night to check the tents of his soldiers and when he was reached at the tent of Syed Khaja Rahmatullah Saheb and at that time the Sheikh was busy in his worship and for this reason he stood there silently. When the Sheikh has finished his worship then Nawab Sahib was fallen down on the foot of the great Sheikh of his time for his favour and help in this matter.

The Sheikh has recognized the Nawab Sahib and lift him from his foot and asked him not to touch his foot. Nawab Sahib has informed him that for seven years there has been no rainfall and for this reason a larger number of persons were dying due to starvation and water scarcity. So if there will his kindness and his prayer in this matter then there will be sure rain fall as you are beloved of Allah and his last prophet. And for the above reason he has requested him in supplication for rains. It so happened that it rained heavily while the Nawab Sahib was still on his way back home after his meeting with Hazrat Khaja Nayeb-e-Rasool.

Upon the request of Nawab Sahib the Sheikh has prayed for the rainfall and Allah has accepted his prayer and for this reason there was a great rainfall that all rivers, tanks, wells and ponds were full of water due to his great miracle of the Sheikh of his time. The above news spread throughout the area of Kurnool region and it was also reached to the palace of Nawab Sahib. The Nawab Sahib's daughter has also come to know the details and so she was much impressed by the personality of the great pious person of his time and she was started thinking about her marriage with such pious personality so that she will also become lucky one and her status will be also improved in this matter. So for this reason she used to pray Allah in

this matter that her marriage should be arranged with that pious personality of his time.

On night the daughter of Nawab Sahib saw in her dream that the moon is reaching towards her and she has told the details of her dream to her mother and her mother has told Nawab Sahib the details of her daughter's dream so Nawab Sahib has called najumies (astrologers) in this matter and they have informed him that the girl's marriage will be celebrated with a pious personality of his time.

So for the reason Nawab Sahib's wife told Nawab Sahib that it is better that we will arrange the marriage of their daughter with Syed Khaja Rahmatullah Sahib of Rahmatabad so for this reason Nawab Sahib was become very upset and angry in this matter and told her that " We could not marry our daughter in the lower status person's family and if we do that then our position and status will be go down and disrespected in this matter. So for this reason this proposal is not suitable and not good at all. So if there will be any desire in the girl's mind then ask her to remove the same."

From that day the girl began to live in sadness and grief condition and after some days she left everything and stopped eating of the food. So for this reason the parents were worried and upset in this matter and asked her to leave her desire and wish but there was no effect at all. One day the girl went into some shrine and during her prayer she was falling down and became un-conscious and after many cures she could not become well and not returned back in her normal condition of health.

And in those days the Sheikh heard a divine call in which it was told him to marry the daughter of Nawab of Kurnool which is suitable for him. Even after some days the girl was not recovered from the condition of un-consciousness and for this reason Nawab Sahib was worried and upset with this matter and upon his consultations with her mother and other persons reached a decision to marry with Hazrat Khaja Syed Rahmatullah Naibe Rasul. So it was written in her fate to marry with the sheikh of his time so nobody could not stop her act and her personal decision.

Nawab Sahib has sent Ziauddin who was his personal secretary

And who was also a disciple of the Sheikh and so he went to Udgir and brought back the Sheikh to Kurnool for the treatment and marriage proposal of the girl. The Sheikh came to Kurnool and after reciting some verses on the water, he spread the water on the patient and for This reason she was becoming normal and returned back in her good health condition and due to this great miracle all persons who were present in the palace of the Nawab Sahib was falling down at the foot of the Sheikh and at that time Nawab Sahib's daughter Habia Khatoon was married with the Sheikh of his time.

Visit to Makkah.

Maji Sahiba went to Makkah along Ziauddin sahib who was *murid* (disciple) of the Sheikh and Akbar Sahib who was her cousin and upon the completion of visits of Makkah and Madina she was coming back to Udgir, a town to the north west of Rahmatabad Shareef at about 45 kilometers. Maji Sahiba till the life of the Sheikh always has followed his instruction and never acted anything against his will. Daily at the time of his return to the house she used to stand holding the water jug in her hand. One day in the rainy season there was severe thundering and lightening strike so she was afraid of it. The sheikh came back to the house and he could not find Maji Sahiba at her usual place with holding the water jug in her hand there and so he asked her reason in this matter that why she did not wait for him today.? And she replied to him that due to lightning strikes and thundering she was afraid in this matter and not able to wait for him in the rainy season .So the Sheikh has called lightening there and asked to see it and from that day Maji Sahiba's fear was no more with her.

The meaning of Maji Sahiba.

As per tradition it is well known and famous that once Maji Sahiba has requested the Sheikh for her desire and wish for the children so that their names will remain in the world and someone will call her mother. So the Sheikh told her “ Oh: Habiba as per your thinking if there will be our children then it will be no guarantee that they will become good and

pious persons then our status and position as well as our name will become worse. Now it is fact that the number of persons who called you as Maji Sahiba are not one, two, 100, 200, 1000, 2000, but are more than millions and who will remain till the day of judgement. On saying this he told her to look at her backside so she has looked at her backside as per his instruction and have seen the large numbers persons which were there and their numbers were more than many millions so the Sheikh has explained that all of them belongs to the following categories.

1. Disciples (murids). 2. Devotees. 3. Visitors.

And all of them till the day of judgement will call you as Maji Sahiba so you should treat all of them as your children and also all of them are dear to me more than my children and from that day all special and general persons used to begin calling her as Marge Sahiba. As a matter of fact he used to love each and every visitor of his mausoleum and Inshallah (if Allah wills) this tradition and practice will continue till the day of judgement.

Miracle.

From the mausoleum's public kitchen house daily the soup (ash) is used to be distributed to all poor and needy persons. Once the Sheikh was present in the mosque and the poor persons were gathered in the public kitchen to receive the soup (ash) so for this reason Maji Sahiba has called the Sheikh for the distribution work of soup (ash) but due to some other work the Sheikh could not come there to distribute the soup (ash) to the poor persons. Due to delay in this matter Maji Saheba has called the servants of the mausoleum to bring immediately the big spoon for the distribution of soup (ash) and the person who went to bring the spoon but he was disappeared and could not come back there. Due to this reason of delay of that person and delay in the distribution of soup (ash) to the poor persons she had put her hand in the hot cauldron and was started distribution of hot soup (ash) to the poor persons. The Sheikh has came there later and was thought that her hand were damaged due to hot soup (ash) distribution from the hot cauldron and but he has found her hand was severely cold and there was such cold that for which nobody could not bear it. Maji Sahiba has purchased 12 villages and has offered the same to the shrine of the Sheikh and which

are famous and well known by different names and the details are mentioned as follows.

1.Small Habibpur.2.Big Habibpur.3.Hasinapur.4.Morabad.5.Alampur.

During Maji Sahib's life period the Sheikh left this mortal world. Maji Saheba has arranged for making the symbol of the moon on the mausoleum upon melting away all her jewellery and also she has constructed the mausoleum building of the Sheikh from her money. She has organized the arrangements to celebrate the *Urs* (death anniversary) which takes place on the 24 to 29 days Rabil Awwal of Muslim calendar at the famous Dargah (shrine) of Syed Khaja Rahmatullah Naibe Rasool in Rahmatabad every year and also arrange the ceremony of *sandal* every year on 25th of Rabbil Awwal and this celebration is still continued in the shrine.

Death.

She was died after 18 years of the Sheikh's death. She has instructed that she should be buried outside of the mausoleum of the Sheikh in the building of Milad Khana as the status and position of the Sheikh is very high with Allah and she is not having such status and position so for this reason it is not suitable for her burial in the mausoleum beside the grave of the great Sheikh of his time. She left this world after 18 years of Sheikh's death on 7th Rabbil Awwal in the year 1213 A.H. There was an indication from the Sheikh to the pious personalities of that time that as his wife Habiba was very pious lady of her time so for this reason she should be buried at the side of his grave in the mausoleum building. So as per his instruction she was buried at the side of the Sheikh's grave.

Every year on 7th Rabil Awwal the ceremony of *the Sandal* of Maji Saheba was used to celebrate on the grand scale in which many thousand devotees used to attend the ceremony and get *Sadat* (felicity) of it. The *Sandal Maali* of Hazrat Syeda Habeeba Khatoon is celebrated on the 2nd or 3rd day of the Islamic month of Rabbi UL Awwal. It also happens to be the only time of the year when the female devotees are allowed to enter into the inner part of the mausoleum (wherein lies the Mazars (graves) of Syed Khwaja Rahmatullah and Maa Habeeba). The event is the first among the chain of ritualistic events that are performed during the month in commemoration of the yearly *Sandal* and *Urs* celebrations

of Hazrat Khaja Nayab-E- Rasool and Ammajan. A lot of people travel to Rahmatabad to attend this event. Every year on the 7th, 8th and 9th day of the Islamic month of Rabbi-UL-Awwal, the yearly Sandal and Urs of *AMMAJAN* is celebrated with great religious fervour, while that of *Hazrat Syed Khaja Rahmatullah Naib-E-Rasool* is celebrated on the 25th, 26th and 27th of the same month.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also the great holy person of his time who did many great miracles so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region (South India).

So in brief he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) area and around this region and there was no such personality during his time.

On all week days the visitors in large numbers will use to visit the shrine and pray Allah for the fulfilment of their desires and wishes for the sake of the Sheikh's name .

During the Urs time (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name and offer floral garlands.

Reference book:

'Faizan Auliya'

By Mohammed Ali khan Mujadaddi.

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17.The brief biography of Hadrat Shah Mohammed Hasan Abu al-Alai



Hazrat Shah Mohammed Hasan Abu al-Alai.



Mausoleum of Hadrat Mohammed Hasan Abu al-Alai

Ancestors

His father Hazrat Syed Ghulam Mohammed Hussain was a pious personality in Bidar city and he was well known and famous great sheikh in Qauderia chain. His genealogy link is connected with Hazrat Moulana Nasiruddin Karablai. His ancestor Hazrat Mulla Jalal was custodian of the royal tombs of kings of Bahmani and Baridia kingdom. King Aurganzib Alamgir had granted lands in Chakarpalli Hawali in Bider to his ancestors and still the above grant is available in his family. But he did not obtain any benefits from the above grant but he had given the same to his family members.

Blessed birth.

Hazrat Shah Mohammed Hasan was born in the year 1195 Hijri in inside Fatah Darwaza (gate) in Bider district. Upon his birth all great sheikhs and other persons had congratulated his father for the blessed birth of his son.

Childhood.

Since the childhood there were indications of piousness on his face. As he has been a pious personality since his childhood and his heart was full of love of Allah. For the above reason, there was great dismounting of *anwar* (light) and *tajliat* (divine lights) on his heart so due to this reason he was used to cry out in a loud voice and used to become unconscious.

Early life.

Since the age of six years he was much interested towards love of Allah and for his extreme love he becomes famous and well known so for this reason he was used to meet the following persons.

1. *Salik* (mystic initiate) of *Majzub* (one lost in divine meditation) and Poor persons. 2. Fakirs. He used to visit the following pious persons of Bider city and always he was available in their company and used to get benefits from them. 1. Hazrat Banda Ali Shah Sahib. 2. Hazrat Habib Shah Sahib.

Early education.

His early education and training was completed under the direct supervision of his father at his house. He completed his studies in books of alternate knowledges in Persian language with a help of Maulavi Mohamed Khirullah Sahib in Bider City. For his studies in Arabic he had taken his mother's permission and arrived in Hyderabad city from better city and in Hyderabad city and he completed his studies in Arabic with the help of great scholars and learned personalities there. He was used to attend Masnavi Sharif (the spiritual couplets of Maulana Jalaluddin Rumi in Persian language) classes of Hazrat Asfia Sahib on every Thursday and Friday.

Bay'ah (allegiance)

He made a pledge (*Bay'ah*) to a *Murshid* (spiritual master) so then he becomes initiated as a *Murid*. Upon completion of his knowledges of *zaheri* (manifest) he was approached Hazrat Shah Mohammed Qasim (Sheikh Ji Hali) Abu al-Alai in Urdu Sharif street after hearing his fame of *wajd* (ecstasy) and *hall* (rapture) and he visited him on Tuesday and attended his meeting place and on that day *Majlis* (meeting) of ecstasy was in progress. In that meeting he found *faiz* (favour) and attention of Sheikh Ji Hali Abu al-Alai for him so there was great change on him just

in his one look only so for this reason he was reached to higher level of perfection in Sufism and also he was become perfect in the knowledge of *batani* (innermost) and he made a pledge (*Bay'ah*) to him as his *Murshid* (spiritual master) and at the time of his *Bay'ah* (pledge) the sheikh the recited one line of couplet and its meaning is as follows. Due to this reason there was a great revelation of the secrets of his heart so in this matter he is unable to describe the same.

The event of his caliphate. Hazrat Shah Mohammed Shafi Sahib was the caliph of Sheikh Ji Hali and he is known as Jamadar Sahib and he was died on 20th Ramadan in the year 1255 A.H. When Sheikh Ji Hali was died and before his death time he was given general instruction to all disciples and devotees which is as follows.

“To think his company as best and suitable so whatever you want any information or question ask with him as he is in charge person in his absence.” So as per his spiritual master’s instruction he was benefitted in the company of Jamadar Sahib. After long time Jamadar Sahib appointed him as his successor and in this connection the details of the event are as follows. Once on the occasion of the Urs (death anniversary) ceremony Jamadar Sahib was explaining the details of *Marafat* (knowledge of Allah) and *Haqiq* (reality) near the mausoleum of his sheikh and he was told that what to say and to whom he should say in this matter as nobody could not able to understand these matters.

So where is Mohammed Hasan and as he will understand well in this matter and then he was instructed to call him there. So Mohammed Hasan was reached there immediately due to this reason and then he was very happy and told the following portion of the Persian couplet about him. ‘*Neha me kund wa zaheeri numaid.*’ He is hiding himself and also he is exposing himself and so its meaning is that he is hiding himself and also he is exposing himself and upon this saying he was appointed him as his successor and then he was adopted his life of loneliness and left his public contact and meetings. He was becoming ill due to paralysis in the year 1254 A.H. and during his illness he has called all his disciples and devotees and told all of them that in all disciples and devotees there is nobody who is eligible for his successorship and only Mohammed Hasan is the best and suitable

person in this matter so if you need any help and if you want to ask any question then you should refer him all matters with him. After 2 or 3 hours he has called Mohammed Hasan and when he was come there so he told him as follows.

“ I have confidence and trust in him and all have also confidence and trust in him.”

Upon his saying the above words he was awarded him his caliphate and was given his permission to him and told him that from today onwards Mohammed Hasan is my successor. This reference is taken from the book *“Latif Baiya”*

Genealogical record of caliphs.

- 1.Hazrat Shah Mohammed Hasan.
- 2.Hazrat Shah Mohamed Qasim alias Sheikh Ji Hali.
- 3.Hazrat Shah Mohammed Izzatullah.
- 4.Hart Shah Mohammed Burhanuddin.
- 5.Hazrat Shah Farhad.
- 6.Hazrat Shah Amir Abu al-Alai.
- 7.Hazrat Shah Amir Abu al-Alai.
- 8.Hazrat Khaja Amir Abdullah Ahrari.
- 9.Hazrat Khaja Yahiah.
- 10.Hazrat Khaja Abdul Haque.
- 11.Hazrat Khaja Obeid ullah Ahrar.
- 12.Hazrat Khaja Yaqub Charqi.
- 13.Hazrat Khaja Alauddin Attar.
- 14.Khajagan Hazrat Bahauddin Naqband.

Meetings of Abu al-Alai.

In his meetings of ecstasy and *Masnavi Sharif* (the spiritual couplets of Maulana Jalaluddin Rumi in Persian language) there was no permission allowed to strangers. He was used to say that due to presence of strange neighbour there will be effect of modesty on the heart. In his meetings he used to ask all his disciples and devotees for meditation and the disciples are not allowed leave the meeting place without meditation. All his disciples and devotees used to take his permission from him to bring their relatives and friends in his meetings. In his meetings due to his

condition of ecstasy if there will be his favour (*Faiz*) on any strange person then such person will become slow and feel restless and there will be a condition of ecstasy on him and upon those that person will become his disciples and included in the circle of Abu al-Ali. He used to ask all disciples to attend his meeting of ecstasy with ablution and not to talk with anybody during the meeting time and to pay full attention in this matter. He was person of revelation and for this reason the persons used to avoid seeing him. Some events of his meeting place are mentioned as follows.

1.Once in his meeting there was session of ecstasy was in progress and *Qawwals* (choristers) were singing the following part of couplet and its meaning is as follows. “*Asrar Ahmadi se waqif ju nahu hu jai*” Those who are not know secrets of Ahmed so they should know in this matter.” In the meeting of ecstasy one Christian person came over there and due to his kind look on him there was great change on him and there were flow of tears from his eyes and he was started reciting the above couplet while clapping of his hands. Upon the end of the meeting some persons have contacted him in this matter but it was revealed that the Christian person could not know in this matter and unable to understand their conversation in this matter.

2.Once in the meeting he was in condition of ecstasy and some person were there at the gate of his building and busy in playing and laughing so he looked at them and for this reason all persons were became *mast* (intoxicated) and un-conscious and also become restless like the sacrificial animal.

Meditation.

One night he went to Aland Sharif to visit the mausoleum of Hazrat Lade Mashiq Ansari and upon his visit after Eisha (night) prayer he was sitting at the side of the grave and was started mediation there and his other devotees and friends were staying outside of the mausoleum and they were waiting for him and they were thinking that he will come out from there after a short period of time. The night was passed away but he did not come out from his meditation and at the time of morning prayer (*Fajr*) he was asked for his mediation that what is a portion of the night is still remaining ?.

Death.

He was died on 22nd Jamid Awwal in the year 1386 A.H. on Thursday at the afternoon time at the age of 91 years. His funeral prayer was arranged in Makkah mosques in which many thousand persons including many of the disciples, devotees, learned and other persons were participated. He was buried after *Maghreb* (sun set) prayer in the Friday night. As per his instruction in his funeral procession the persons were reciting the couplets of Hazrat Khaja Bahauddin Naqshband.

Conduct and character. He was well known and famous for his following qualities.

1. *Munkir mizaj* (polite).
2. *Khaliq* (humble).
3. *Halim* (tolerant).
4. *Amim* (understanding).
5. *Faiz baksh* (generous).
6. He was regular at the congregational prayers.
7. He never missed Friday and *tahajud* (supererogatory prayers in the early hours of the morning) prayers .
8. He was used to offer *Israq* prayer (mid-morning prayer) and *Chast* prayer (mid-morning prayer) regularly .
9. He was used to offer *Nafil* (supererogatory prayers) prayer on the occasion of the following holy nights .
10. *Meraj* night (holy prophet's accession night) , *Barat* night (15th Night of *Shaban*), *Qader* night (night during which the Holy Quran's revelation began and this holy night occurring in the last ten days of *Ramadan*) and on 10th *Muherram* (day of tenth *Muherarm* doubly sanctified by *Imam Hussain's martyrdom*).
11. He used to offer Friday prayer in the mosque of Jalu Khana of Munir-ul- Mulk at Chatta Bazaar.
12. He was used to observe fasting in the month of *Rajab*, *Ramadhan*, *Shawwal*, and *Muherram*.
13. He was always used to live in following conditions.
 - *Muhvait* (engrossment).
 - *Bekhudi* (restlessness).
 - *Istagraq* (absorption).

14. He spent all his life without marriage.

15. He has surrendered his lands, economical sources and properties in favour of his brother.

16. He was used to like legal food and *sidiq miqal* (sincere speech).

17. He was used to help the poor and needy persons always.

18. He was used to spend his all time in teaching and preaching sessions.

19. He was used to instruct his disciples and devotees not to touch his foot. And if any person despite of his instruction used to touch his foot then he used to keep his foot away from him.

20. His sincerity and *sibat* (love) was so great and equal to all so all persons used to think that the sheikh used to love and like him more than another and also his favour for him and which is more than others.

Quotes.

1. If *fakir* desires then he will be away from the following things.

a. Be away from *safa* (quality of cleanliness).

2. Be away from *dardgir* and *mahkagir*, it means that he will be away from firmness and unity.

2. One should be busy while walking, sitting, standing and in all places and also in the meeting places one should be busy in the remembrance of Allah and in all condition one should not be careless from his status and position and so one should be busy always in his works.

3. That slavery is good which is adopted upon thinking.

4. There is saying of the *murshid* (spiritual master) that the thread should not break and also *har* (garland) of the garden of *Ibrahim* should not break also it means that the remembrance of Allah should be continued always without any interruption and further delay and disturbance.

One person was used to say his bad words and he also was becoming his enemy and so he wants to kill him. One day by chance he was entered into the gate of his building with a pistol in his hand with his intention to kill him and he was standing there to find a chance to kill him suddenly on the spot. When he was seen by him and upon his look he was beginning to shiver and stand there silently without motion. So for this reason he told him that “*Why he is delaying to complete his work so he should do his work and fulfil his purpose to kill him.*” He

told him the above sentence for 3 times but he was standing there silently in the motionless condition and went away from there immediately and never returned back there and never desired to see him again in this matter and changed his mind. He lived for long life but his hands and neck were suffered due to the problem of the condition of shivering till his death.

2. Mohammed Mazharuddin Khan was unknown calligraphist but later he was becoming famous and well known and due to his fame he was awarded the title from the Hyderabad government as Amir Yar Jung.

He was his disciple and not known to public and once he was writing something before the sheikh so he told him that he will become a great master in calligraphy and his work will be famous and well known. So after some period of time he was becoming great calligraphist in Deccan area and he was awarded the above title due to Sheikh's kind prayer and favour and the details are mentioned in the above paragraph.

1. As per information of Kisher Wali Saheb that there was a problem of his service and he was facing removal from the service due to some problems. Once the sheikh was going in the palanquin (palki) and he was walking with him on the road and he has requested his help and favour in this matter. So he told him that now you are walking on foot (pedal) with him but he will ride soon. After this event and after the short period of time he was promoted as gender (minor official) and the horse was provided for him to move into the city for his service work.

His miracles and favours are too many and too much so to write the details about the works and achievements is not easy and will need many volumes to describe. So for this reason some of his miracles and favours are added in this chapter.

After his death several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings from his mausoleum and till the day of judgement his favour and blessing will be available due to kindness and mercy of Allah. As per the statement of Syed Khair who was the son of Qazi Syed Alimuddin that he was suffering due to scorpion bite so he applied sandal of the mausoleum and for this reason he was recovered from his problem immediately.

Favours.

The sheikh left this world before many years ago but since that time to till date his miracles and favours are continued and available in the shrine area. It is the experience of the day and night in the shrine area that the visitors are fulfilled with their desire and wishes and for needy person it is the perfect place for the fulfilment of their wishes from this shrine. The visitors from near and far away places in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the sheikh's name. His spiritual court is most beneficial for the following diseases and problems. 1. All diseases. 2. Evil spirits.

The Urs (death anniversary).

Every year on the 21th Jamid Thani to 22nd Jamid Thani the Urs ceremony is celebrated. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Hazrat Shah Mohammed Hasan every year.

Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and the ceremony of Sandal is held on 21 Jamid Thani and on 22nd Jamid Thani the meeting of *Samah* (ecstasy) is arranged from 4.00 clock upto sunset prayer (*Maghreb*) time and after this prayer lights are illuminated on the mausoleum. On 23rd Jamid Awwal in the morning time *Qatam* (recitation of the Quran) meeting is organized and at 10.00 clock morning there will be a ceremony of *Qul* (recitation of verses from the Holy Quran) recitation will be held in the shrine area and after *Maghreb* prayer the meeting of *Samah* (ecstasy) will be held.

During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremonies will be arranged on a grand scale and the visitors from following places will visit the mausoleum from near and far away places and details are mentioned as follows. 1. Districts of Hyderabad. 2. Many places of India and Pakistan.

3. Agra.

Reference book :

‘Faizan Auliya Deccan ’ by Mohammed Ali Majdadi

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Translated by:

Mohammed Abdul Hafeez, B.Com.,

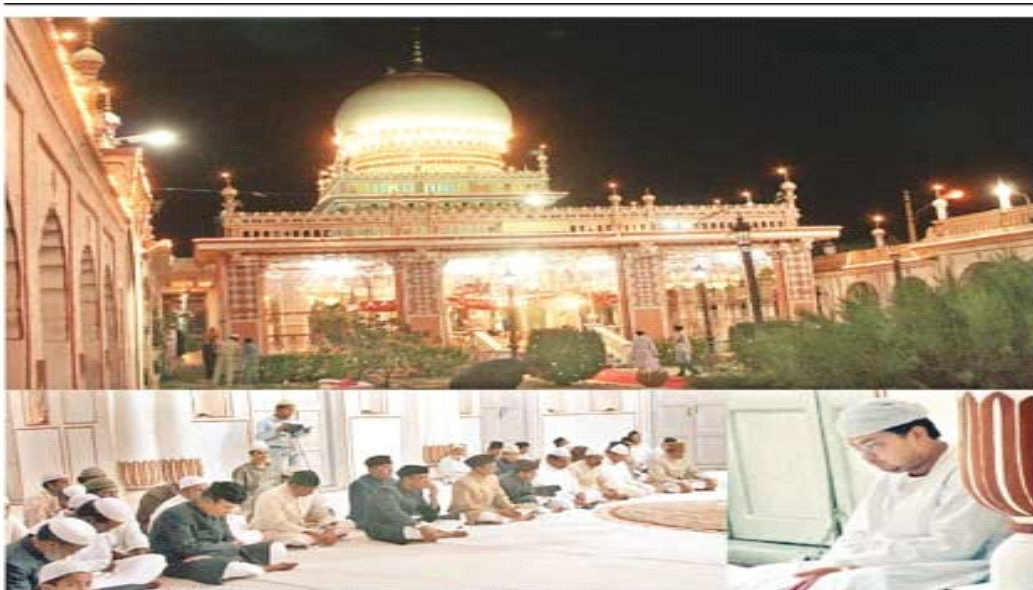
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18. The brief biography of Hadrat Agah Mohammed Dawood Sahu Abu al-Alali



106 دین عرس شریف حضرت شاہ آغا محمد داود صاحب قلیہ ایوان العلای کی (آغا پورہ) کے سلسلہ میں یوم چراغوں کے موقع پر منسلک سماع میں حضرت شاہ آغا محمد کاظم صاحب قلیہ ایوان العلای کی سجادہ نشین درگاہ حضرت شاہ محمد حسن صاحب قلیہ (آغا پورہ)۔

The mausoleum of Hadrat Agah Mohammed Dawood Sahu Abu al-Alai.
Ancestors

His ancestors were famous and well known personalities from Iran. They were migrated from Iran to Deccan (South India) and were settled down in Balkonda village of Nizambad district during the period of Golconda kingdom. The rulers of Hyderabad government also respected them greatly and granted them two villages and Rupees 250 as mansib (grant) as well as military awards to their pious personalities of their family members.

Blessed birth.

He was born in Balkonda village of Nizambad district in the year 1249 A.H. and his name is well known and famous as Agah Mohammed Dawood and his father's name is Agah Mohammed Haider and who the son of Agah Mohammed Quader.

Childhood.

Since his childhood he has been much interested in the following things. 1. He was a lover of *fakirs*. 2. He was a lover of *Sufism*. From the earliest age he was not interested in the relations of the world and its people.

Bay'ah (allegiance).

Upon seeing his above condition, his father Aga Mohammed Haider who was a disciple of Hazrat Shah Mohammed Hasan took him in the company of his *murshid* (spiritual teacher) for his training and education there and Hazrat Mohammed Hasan took from *Bay'ah* (allegiance) from him and included him among his disciples. Due to this reason there was great change which appeared on him.

Mystical exercises.

Upon becoming his master's disciple his daily recital and practices were increased too much and also he adopted following things.

1. Contentment (*Qana'at*):

2. *Tawakal* (trust on Allah).

He always used to present in the company of his spiritual master day and night and used to busy in the recital and practices, meditation as per his instructions of his Sufi master.

Caliphate and saintly dress.

Upon watching his hard work and endeavours his spiritual master has awarded him caliphate and saintly dress.

Upon death of Hazrat Mohammed Hasan his following two caliphs were becoming famous and well known.

1. Hazrat Agah Mohammed Dawood.

2. Hazrat Hafiz Mir Shamsuddin Ali.

In this matter the details of the event are as follows. That once on 12th Rabil Awwal the meeting was in progress and upon the end of his speech Hazrat Mohammed Hasan has called Aga Mohammed Dawud and at that time he was at *houz* (water reservoir) so he has drawn attention of his disciples that he wants to say something to them and in this matter and asked them are they all agree with him ? So all of them told him that they will abide his kind advice in this matter. He was asked to bring *kala* (cap) of Hazrat Shah Mohammed Izzatullah and award the same to Aga Mohammed Dawood and also he has called Hafiz Shamsuddin and told that he is perfect personality as he is Hafiz (one who knows the Holy Quran by heart) as well as *Syed* (descendant of the holy prophet through his daughter Hazrat Fatima) and perfect person in Islamic (*Shariat*) law so for these reasons I will award his *Kala* (cap) to him. For this reason Hafiz Shamsuddin was standing and began weeping and he told him that he is not eligible for this great honour. So he asked him to sit down and addressed the gathering as follows. "From today onwards you all should accept these two persons as my heirs and successors and then he has shown them his palm and pointed them his finger of Sadat (first finger) and his centre finger and like these two of his fingers are Agah Mohammed Dawood and Shamsuddin Ali for me."

Caliphate.

Upon obtaining the caliphate from his spiritual master his endeavours and practices were increased in the following things. 1. *Darwashi* (Sufism). 2. Love of Allah.

For the above reason he used to like and live in the lonely places and he has lost his interest in the world and its people. His age was 16 or 17 years old and at that time due to the passion he did not use to care for eating food and dress. He has spent 12 years while eating bread of Jawar (millet) and dal (split pulse) without salt and he never used to eat meat. He was a great lover of his spiritual master and so he used to think

services of his master most important and necessary thing. He used to presence in the company of master with great respect and honour.

Physical features.

He was a good looking person with good height and wide broad forehead and his collar of skin was mixed red and white and eyes were nashili (taxicated) and his beard was thick. He always used to wear a simple dress of handloom cap on his head and handloom shirt and thick cloth thaband (coloured sheet means to cover the lower part of the body). When he used to go outside then he used to wear Deccani (South Indian) dastar (turban) and *angarkha* (narrow sleeved coat) and short trouser and wear ordinary sleepers in his foot. Upon his father's death there was renewed of estate grants and his seat was allocated in the king's court but he did not interested in all these things. But he was much interested in recital and practices of *batini* (innermost).

Religious service.

He was established one school which is well known and famous as *Madrassa Yatami* (orphan school) in which there was provision of free education and training with him. Whatever presents and donations received from the school education were spent for the welfare of orphan students for their dress and boarding expenses. He was used to perform the annual Urs (death anniversary) ceremony of his spiritual master on the grand scale.

Character.

His character is well known and famous for the following things.

1.Good manners.2.*Farg dil* (generosity).3.*Maravat* (politeness).4.Large heartedness.5.Punctuality for congregational prayers.6.Miracles and *kashaf* (revelation).7.Lover of learned persons.8.Lover of ecstasy.

On his dining cloth there were used to present 10 to 20 poor and some guest persons always. There are a large number of his disciples and devotees. He used to take allegiance from his disciples in chain of Naqashbandia and Quaderia. He was used to behave well with his disciples and devotees as friends. He was perfect person also in poetry and his poetic name was well known and famous as Sahu. In His poetry work is included about *Sufism* and *Natiya* (in praise of holy prophet) subjects.

Miracle.

His miracles and great events are well known and famous and among them one miracle is as follows. Once on the occasion of annual Urs (death) ceremony of Hazrat Shah Mohammed Hasan his disciple Mohamed Ibrahim Khan Sadiq Siddiqui came to see him after Morning Prayer and the sheikh was still inside of his room. Some other persons were also there to visit him. So for this reason the above disciple while thinking that still the sheikh is inside of his room so he should go to the shrine building for his visit there and also can come back there and visit the sheikh later . So for this reason he left from there and he has watched that one small boy of 5 years old was also walking by his side and when he entered the shrine building and prostrated there and then he stood there and saw that his master Agah Dawood was there in his simple dress so that man kissed his foot so he was smiling there.

Death.

He left this world on 15th Rabil Awwal on Thursday in the year 1324 A.H.at the four 'o'clock evening time. Next day the funeral prayers was arranged in Makkah mosques in which large number of people were present. The ruler of Hyderabad Nawab Mir Osman Ali Khan was also attended his funeral prayer. After the funeral prayer he was buried in the shrine area of Hazrat Shah Mohammed Hasan in Agahpura street and he was buried in the mausoleum of his spiritual master. In the mausoleum there are 3 graves are there which belongs to his successors and among them in the middle grave he is resting on it. On the eastern side of grave his son Agah Mohammed Hasan alias Miya Sahib and western side his grandson's grave is available.

Steet Agaha Pura.

The area around his mausoleum is well known and famous as Agha Pura street. On outside of the way to the shrine the following two structures were constructed by him.

Badi Kaman (big arch) was constructed in the year 1304 A.H.Kaman (arch) Agaha Pura was constructed in the year 1322 A.H.

The Urs (death anniversary).

Every year on the 14th Rabi Awwal to 16th Rabi Awwal the Urs ceremony is celebrated. On this occasion people from various walks of

life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Hazrat Agah Mohammed Dawood Sahu Abul Alai every year. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on the grand scale and the visitors will visit the mausoleum from near and far away places. His 100 years Urs (death anniversary) ceremony was organized on 14,15,16 Rabil Awwal in the year 2003 A.D.

Reference book :

‘Faizan Auliya Deccan ’ by Mohammed Ali Khan Majdadi.

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19.The brief biography of Hadrat Shah Mir Mahmood Namat Ilahi

Name and lineage genealogy.

His name was Syed Shah Emad Uddin Mohammed and his title was known as *Mahmood Moula* alias Mir Mahmood. He was well known and famous as Shah Mir Mahmood Auliya. He belongs to the sons of 8th Imam Syed Imam Mosa Reza so for this reason he is called *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima) Razvia.

Native place.

As per reference from the book ‘*Anwarul Akqyar*’ that his native place is *Najaf Sharif*. His ancestors were very important pious personalities of the place and they were custodians of the shrine of *Hazrat Ali Ibn Abi Taleb* by their inheritance

Birth.

He was born in the city of *Najaf Sharif* and he was brought up there. Early education and migration. When he was becoming older than he was gaining knowledge of manifest (*zaheri*) from the perfect personalities of his time and so there was a great effect on him for his interest in his search of the truth. Due to *ilham* (revelation) of invisible he was migrated from his country along with 50 *dervish* persons and arrived in India. He visited many places in India and came to city of Mohammedabad (Bider). At that time the sun of the saintliness of Hazrat Moulana Syed Shamsuddin Hussaini was there and who was a pious personality of time and who was also custodian of the shrine of Hazrat Shah Khalilullah and who was also known as image-breaker (But shiken). He was ruling in the hearts of the mankind due to his lights of guidance as well as teaching and preaching systems. One day Hazrat Shah Mir Mahmood was visiting him along with his disciples and when he saw his face and become his lover and he was pledged to him as his spiritual master due to the following reasons.

1. *Iradat* (belief). 2. Devotion.

In a period of three years he was in the service of Syed Shamsuddin Hussaini Karmani and during this period he was reached to the status of perfection and he was also becoming perfect in the following things.

1. Revelations. 2. Miracles.

Arrival in Hyderabad.

Hazrat Moulana Syed Shamsuddin Hussaini allowed him to pledge in the Sufi order of Namatal Ilahi and also awarded him the certificate of caliphate and ask him to proceed to Hyderabad for his teaching and propagation mission there. Upon the obtaining permission and guidance he left Bider city and was arrived in Hyderabad in the last period of Sultan Abdullah Qutub Shah of Golconda. He was coming into the area of Mir Alam tank and settled down on the mount which is located on the bank of this tank. On this mount, his tomb is situated. He spends all his life on that mount and never went to the city area.

Condition.

He was used to live in the condition of un-conscious due to his divine love on the mount for many days and some time he will become conscious form of the above condition and he will use to say that his grave will be available at this place. The historian were described his qualities which are as follows. 1. Perfect *Arif* (one having intimate knowledge of Allah). 2. Higher knowledge. 3. Manners. 4. Conduct and character. 4. Kind pious personality. He was perfect personality of his time in all knowledges and arts and especially he was well known and famous in knowledge of alchemy and *dast gaib* (supernatural financial help to saints).

Construction of the tomb.

He was laid foundation of his tomb and shrine building during his lifetime in the grand style. He was very generous in nature so he used to make an arrangement of much wages to the labours during the construction period. He used to pay double wages to the pregnant women's labours. In this way he used to take care of the pregnant women workers very much.

Miracles.

He was famous for his many miracles and events but here we are mentioning his one miracle which is as follows.

At the time when the Sheikh was constructing his tomb and shrine building and at that time as per order of the Sultan Tana Shah of Golconda, Dad Mahal, other palaces and tomb of Hazrat Shah Raju Qattal works of construction were in progress. Due to the season of construction projects there were shortage of labour and so for this reason it was very difficult to get labourers. He was doubled the wages and also he used to pay the wages for the child in the womb of the mother who use to work for his construction work so for this reason there was the attraction of workers to work with him.

As per order of the Sultan Tana Shah of Golconda all labours forcibly work for the construction of Golconda palaces and other buildings in the day time, but due to a desire for more wages the labours used to come there during night time for the construction of following buildings of the Sheikh. 1. Tomb. 2. Shrine. 3. Mahmood palace. All labours were happy with the Sheikh and due to this reason they used to work with

much attention and care. But during day time the labours could not perform well due to no sleep in the nights and due to tiredness and also for their forcible work with the Golconda construction projects . Due to the reason of sleepiness and dull condition of labours the Sultan and engineering staff of Golconda were upset and angry in this matter. So for this reason when the sultan Tana Shah came to know all these facts and he ordered not to sale kerosene to the Sheikh. So for this reason the Sheikh used water instead of kerosene to light lamps and torches.

Death.

He left this world on 13th Shaban in the year 1100 A.H. from the word and *Bhar Faiz* his date of death is calculated. Upon the death of the Sheikh his son Syed Shamsuddin Hussaini alias Shams Mole was sitting on the throne of the teaching and preaching in that area.

Secret treasure.

On the right side of the tomb and inside of the tomb on the higher level there is a box on which there is white washed with lime work. About this box it is well known and famous that the Sheikh's five numbers of high quality of rubies of Badkshan are in it. And other persons also say that in it there are some precious relics and relics of the ancients are there. So whatever may be there in it but the box matter is very secret and nobody did not dare to open or touch it.

Tomb.

At the foot side of the tomb there is one cap in conical shape is available there. So it is known that the Sheikh used to wear such type of caps during his lifetime. Because the pious personalities in the Sufi order of the Chistiya used to wear this type of caps on their heads.

The Sheikh's actual grave is available in an underground chamber of the tomb. The way to the underground chamber is available from the north side of the platform on which the tomb is available. Due to disrespect this way to the underground chamber was closed since the long time and on its opening way of some big stones were laid which are seen there.

The Urs (death anniversary).

The sheikh left the world on 13th Shaban but the Urs (death anniversary) used to celebrate and which takes place on the 21, 22,23

days of Jamid Awwal of Muslim calendar at the famous shrine of Hazrat Shah Mir Mahmood's Dargah (shrine) in Phadi Mir Momen Sharif every year by arrangements of the Muslim Wakf Board. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places.

Location.

The Sheikh's tomb is located at the bank side of Mir Alam tank in Hyderabad on the left side of the road of Himayat Sagar. It is well known and famous as Phadi (mount) of Hazrat Shah Mir Mahood. The bus facilities are available there and daily many buses used to stop there and proceed further.

Favours.

His favour (*Faiz*) is still available there so for this reason in the shrine the large numbers of devotees will be present there and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and especially for the below patients the shrine famous and well known in this matter. It is the experience of the day and night in the shrine area that the visitors are fulfilled with their desire and wishes and for needy person it is the perfect place of fulfilling their wishes from this shrine. The visitors from near and far away places in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Shaikh's name .

His spiritual court is most beneficial for the following diseases and problems.1. All diseases.2. Evil spirits. Due to the cure of the above diseases and due to benefits of people from the shrine people from various walks of life, irrespective of caste and creed, assemble there and pray there for the recovery so his favour and affection is same and equally to all persons who will present there in his court and pray there for the recovery of diseases.

Reference book :

‘Fiazan Auliya’

By Mohammed Ali Khan Mujjaddi.

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20.The death scene of Golconda Queen Hyat Bakshi Begum



The tomb of Hayat Bakshi Begum Golconda fort

Hayat Bakshi Begum was the daughter of Muhammed Quli Qutub Shah, the fifth sultan, the wife of the Sultan Muhammed Qutub Shah, the sixth Sultan and the mother of Abdullah Qutub Shah, the seventh sultan.

She was affectionately known as ‘*Ma Saheba*’ (Revered Mother). The tomb-garden of the sultans of Golkonda was known as *Lagar-e-Faiz Athar* (a place for bountiful entertainment) in the days of the Qutub Shahi rulers, for some item or song or dance or even an occasional play was staged here every evening, free of cost, to entertain the poor.

The death scene.

It was an evening of the year 1667 A.D. still the sun was not set. At that time Queen Hyat Bakshi Begum had called all the following personalities to her palace immediately. 1. All her relatives. 2. All her servants. 3. All her maids. At that time she was sitting in her chair. First the relatives arrived there and paid respect and *Salam* to her. And she has given all of them present of jewellery and precious diamonds according to their status and relationship. She was also given her presents to all her servants and maids as per her desire and wish. Then she has given her instruction to distribute the money which was in the closed bags with poor and other needy persons.

She was busy with all of the above personalities up to the *Maghrib* (sunset) prayer. When the *muezzin* (one who shouts the call to prayer) has called for *Maghrib* prayer then she has asked her permission to leave from all of them and she has entered into her palace. After the prayer she was standing and her face was towards the direction of the *Qibla* (grand mosque in Makkah) and nobody knows to whom she has remembered and conveyed her *salams* and after some time she has started reciting of the holy book of *Quran* and she was stopped at one verse and started weeping in a loud voice and after some time she has become silent and her body become unconscious and died so within seconds the news of the her sad death was spread in the city and the city dwellers were feeling as their own mother left the world. Due to this reason everybody was weeping and in the city atmosphere of grief and sadness was fully there. Mourners were also very sad upon reciting her historic achievements in the poetry as she has possessed the following great character and qualities in her. 1. She was a historical personality of her time. 2. She was a beautiful princess of Golconda Kingdom .3. She was a famous queen of her time. 4. During her last period she was the mother of all people.

Reference book '*Mur'raqa Hyderabad*' by Aijaz Faraq.

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Hyderabad-36, India.

21.The Album of Bider



View of Mahmood Gawan's Islamic college campus Bider

Oh : the great and lovely land of the Bider
 Your position is higher than other places and lands
 You are older than high Himalayan mountains
 In you green valleys and lovely scenes are full
 Like a place of Kashmir in the area of Deccan
 On an elevated land, it is located in the world
 Your soil is pure and it is a good remedy for all cures
 With blood of sincerity, all of the parts of its soil are full
 There is the light of the knowledge of the past in all places
 Your stones and mounts are source of history of Deccan
 It was a center of Royal Kingdom of the Balawnt Kings
 In the past, there were peace and every heart was happy
 In the book of Gita, your story of history is mentioned
 At that time of your height when Krishna was young
 So it was much attracted to the land of Bider
 Dementia was born there and become young
 Like a flower of lotus, her face was such brilliant

The look of the girl was known and attracted in the land
 Nail like great hero was also born in the land of Bider
 Dementia's beauty was like lotus and Nail was her lover
 Afterward, the Muslim rulers improved the condition of Bider
 The Touhid of Islam was first time spread on the land of Bider
 The triumphs and success stories of them are famous of all
 Their stories of miracles of swords were well known to all
 Oh : land of Bider you have the quality of elixir in you
 The Kings of Bahmani were settled on the land of Bider
 And those kings made it the center of all knowledge and arts
 And in which established there many industries and crafts
 Afterward, the Baridi kings made here garden of civilization
 So at that time your luck and shine were bright as the moon
 Due to running on time all was lost and nothing remained
 The cities and all dwelling palaces and areas were over
 And the soil left on them and everywhere thing was finished
 Even mosques and temples and other places
 Were no more there and become demolished

All color paintings and everything are in the soil
Even in the royal courts, there are big pits are full
And grass and thorns are full so it is difficult to go there
Everywhere there is atmosphere of sadness and grief
In the royal tombs, great, mighty kings are sleeping
Their history and records are mentioned in their tablets
On stones and tiles story of the rulers is mentioned there
The success and down time details of the Muslim kings
So oh land of Bider you know their glories well
There are seven great tombs of the Bahmani Kings
Like the seven skies which are down and disperse there
In which one can find and see their great history records
In the royal tombs world, famous kings are sleeping there
It is a great scene of lesson to the lookers of these buildings
Also, there are buildings of Barids Kings in broken condition
In royal palaces, there are full of wild birds and animals
The kings are helpless in the soil and watching the story of time
The royal tombs are the hallmark of the beauty and grandeur

From the tablets of kings, their record of ruling is well known
 Due to great buildings, there is a great effect on the visitors
 Once a college there which was a famous center of the kingdom
 And it was known for the center of learning, but now no more.
 So this center was famous and known in the world of knowledge
 Its owner was servant of knowledge and the hero of the nation
 Who was famous with the grand name of pious Mahmud Gawan
 His college's campus, which reminds Mahmud Gawan.
 Also, its one building portion was damaged by striking
 And remaining minaret is saying the following
 That everything will meet its end and God is eternal
 So many learned persons are buried in your land
 Known as servants of mankind and the Sufis of their time
 Also, pious persons and innocents are buried in your land
 Numbers of Islamic great persons are resting in your land
 So keep all of them safe in their final resting place
 Now the period of Hyderabad Kings commenced
 So they should show the new color of victory and records

And to display the world with the knowledge and teachings
To discover the lost treasure from the land and renew the
Great achievements of glorious persons of the past kingdom
So that the world should surprise in this matter for this act
And from such heights number of great people will born
And to flourish the valleys of flower in the land of Bider
So that the lovely daughters like Dementia will born again
Also like great sons like Mahmud Gawan will re-appear there
Oh : the leader of mankind, Bider show the world the
The right path towards greater success and love of the mankind.

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22. The brief biography of Hadrat Baba Syed Fakheruddin Saherwardi

Hazrat Baba Syed Fakheruddin Saherwardi alias 'Metha Shah Wali' came to India from his country Iraq along with Hazrat Baba Sharafuddin Saherwardi for the preaching and propagation mission work of Islam. He arrived in the land of the Deccan in the mountain area of the Jallaplli village in the Deccan (South India) near Hyderabad for guidance and showing the right path to the local persons towards Allah and he was famous and perfect for his following qualities.

1. Conduct and character. 2. Style of talking. 3. Knowledge and practice. 4. Worship and riyazat (mystical exercise). 5. Endeavours. 6. Taqva (piety). 7. Public service.

He was followed the above great qualities and excellence from his spiritual master Hazrat Shaikh Shahabuddin Saherwardi.

He was born in Iraq and since his childhood, he was not interested in the world and worldly matters. There was indication of Velayat (Sainthood, which is a status of closeness which Allah will bless some of His beloved servants through His Grace) on his face from his younger age. So for this reason he never left the Sharia (Islamic) law. Due to kind favour and help of his spiritual master, he was attained great position in the following things.

1. Tariqat. (Sufism).
2. Marafat (knowledge of Allah).

He has possessed very sweet style of talking. His entire life period was spent in the following things.

1. Worship. 2. Preaching and propagation of Islam.

Due to his high level of conduct and character the people used to accept the religion of Islam. Like his spiritual brother Baba Sharafuddin Saherwardi there was crowded by the large number of following persons always with him in his shrine area.

1. Needy persons. 2. Poor persons. 3. Patients 4. General and special persons. The above persons used to visit him from far away places to get benefit from his favour of prayers and help in this matter and the majority of persons were non Muslim who used to visit him and get the benefits of his favours and kind help in this matter.

Due to his simplicity and humanity there were too many effects on the visitors and for this reason a large number of persons accepted the religion of Islam and followed the right path of Allah.

As per tradition from pious personalities of Deccan area it is revealed that despite of large distance of living of the following three holy personalities of the Deccan area there was always communication between themselves due to help from an invisible source.

1. Hazrat Baba Sharafuddin Saherwardi.
2. Hazrat Baba Shabuddin Saherwardi.
3. Hazrat Baba Fakheruddin Saherwardi.

When he used to commence his teaching and preaching sessions then he used to strike one stone with his staff and due to this reason there will be sound of drums in the area so for this reason a large number of persons used to attend his teaching and preaching sessions and greatly benefitted by his teaching of wisdom and spiritual knowledge.

He left this world after some days after death of Hazrat Baba Sharafuddin Saherwardi and every year on 21 of Shaban his annual Urs (death anniversary) ceremony is celebrated. This year his 730 annual Urs (death anniversary) was celebrated in Hyderabad city on a large scale basis.

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23.The brief biography of Hadrat Syed Shah Musa Quaderi



Name and lineage genealogy

His name was Syed Shah Musa Quaderi. He was well known and famous Sufi saints of Hyderabad. He was belonging to 21th direct descendent of Sheikh Abdul Quadir Jilani R.A. of Baghdad. So for this reason he is called *Sadat* (descendant of the holy prophet through his daughter Hazrat Fatima). His fathers' name was Hazrat Syed Shah Mohiuddin alias Quader Pasha who was the son Hazrat Syed Tajuddin Abdul Razaq Quaderi and who was belongs to the sons Hazrat Sheikh Abdul Quader Jilani R.A. and who was son famous *Qu'tub* (highest cadre in spiritual pivot at axis) of his time in the Deccan (South India) region and who did many great endeavours for the preaching and

propagation of Islam in South India and around it and there was no such person during his time.

Birth.

He was born in the city of *Hyderabad* in the year 1152 Hijra Islamic calendar year and his father was handed over to him to her sister who brought him up and she was a resident of street Mustaidpura in Hyderabad city. At the young age he was used to visit his father some time. He was a holy saint of his time of birth. At the age of seven years he adopted the system of practices of his ancestors. At his early age he was used to take the pledge in the chain of Quaderia Sufi order for the small children. As per reference from his elder son Hazrat Syed Shah Ghulam Ali Quaderi al-Mousavi that among the boys who become his murid (disciple) in their period of childhood again they have renewed their pledge in their youth period and some persons were also there who have continued their pledge of the childhood without renewing it.

Caliphate.

As per reference from the book '*Miskuwat Nibiya*' when his age was 14 years old and once he was visited his father and also he went to visit the tomb of his ancestors and at that time his father was there who was doing sweeping work in the tomb area and upon finishing the work he has called him in side of the tomb and he was touched the feet of his father with respect and honour and at that time his father caught his hand and was taken the pledge in the Quaderia chain of Sufi order and from that time he was obtained the wealth of Irdat (belief) and he also taught me about the details of Saluk (spiritual path) to a person who is committed to a *Murshid* (spiritual master) in a *Tariqa* (spiritual path) of Sufism. Also known as a *Salik* (*Arabic*: سَالِك).

Shrine Custodian

When he was 19 years old then he was awarded the post of the shrine custodian and to a large number of persons he taught him the rules and regulation of Sufi systems of teaching and preachings. Since the age of 19 years till 63 years he was used to busy in the following.

1. Riyazat (mystical exercise).
2. Mujahadat (endeavours).

He was always use to perform congregational regularly and he used to study the following books for the practical knowledge .

1.Fiqa (Islamic law) 2. Aqaid (faith).



The main door of the mausoleum.

Daily recitals (zikar)

He used to keep all his daily recitals (zikar) and practices in secret and not disclose the same to any other persons. If any visitor who used to visit him in the late night time then he will feel upset with this matter. In the last period of his life he was discontinued visiting the mosque and used to perform the five congregational prayers in the house. In addition to the five congregational prayers he was used to perform a large number of supererogatory prayers. It was observed many times that he was used to busy in the worship of supererogatory prayer from Eisha (night prayer) prayer till Tahajud (Night prayer is performed after Isha time). He was used to busy daily in his recitals on the regular basis and from his hands he never left the beads.

Death.

On 21th Ramadhan he visited his house last time and after this he was become a patient of illness of death on the first of Shawwal. In the year of his death he was used to say that his age is now over sixty but still his line of life is not broken. On the first Shawwal on the Eid day he came out of the house and graced the disciple and other persons with his kind presence and on this day he complained some pain and went into the drawing room of al-Musavi and was returned back to his house and was complained severe pain so for this reason he was given treatment for the period of three days. Upon presentation of medicine to him after three days of his further treatment he told the disciples that he was used medicines for a period of three days as per practice (Sunnat) of Allah's last prophet but now he will not in need of the medicine and he is on the his journey of the next world so leave him on his condition.

He left this world on 21th Zeqad in the year 1215 Hijra Islamic year at the age of 63 years. His funeral prayer was organized in the Makkah mosque in Hyderabad and he was buried in the tomb of his father. The Sheikh's grand tomb is located at the gate of the old bridge (Purana Pool) in Hyderabad's old city area.
Favours.



Close view of the mausoleum

His favour (*Faiz*) is still available there so for this reason in the shrine the large numbers of devotees will be present there and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

It is the experience of the day and night in the shrine area that the visitors are fulfilled with their desire and wishes and for needy person it is the perfect place of fulfilling their wishes from this shrine. The visitors from near and far away places in large number will visit the shrine for the fulfilment of their desires and wishes for the sake of the Shaikh's name. The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on 21 of Zul-Qa'dah of Muslim calendar at the famous shrine (Dargah) of Syed Shah Musa Quaderi in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was a great pious personality of his time in the area of the Deccan (South India) and for a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference : Urdu article by

Syed Shah Mohammed Fazal Ullah Quaderi al-Mausavi in the Siasat newspaper on 28th September 2013.

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24. The brief biography of Hadrat Mirza Sardar Baig Saheb



The mausoleum of Hadrat Mirza Sardar Baig Saheb

Hadrat Mirza Sardar Baig Saheb was born on the 10th Muharram in the 1226 Hijra Islamic calendar and his father's Name was Mirza Wahid Baig and who was a direct descendant of Hazrath Khawja Bahauddin Nashqband Bukhari. He was migrated from Balaq to Hyderabad and took shelter in a Mosque near Irani lane in Hyderabad. When Khawja Muhammed Ali Khairabadi who was a great Sufi saint of his time visited Hyderabad then Hazrath Mirza Sardar Baig was becoming his mureed (disciple) and later his Sheikh awarded him khilafat (caliphate). He was basically a caliph in Qadri and Chisti Sufi orders. He was a great Sufi saint of Hyderabad and a large number of his mureeds (disciples) were becoming famous as an Auliya Allah (pious personalities) of their times. The mausoleum of Hazrat Mirza Sardar Baig Saheb is located on Bhoiguda street in Hyderabad. His chain of caliphs is still active in Hyderabad.

Caliphs: His most famous and well known caliphs are as follows 1. Hazrat Mirza Muhammed Baig 2. Hazrat Mir Imdad Ali alawi .

Death

He left this world on 12 Jamadi al-Awwal in the year 1310 of the Hijri Islamic calendar year.

Mausoleum. There is a beautiful Tomb constructed over his grave.
The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 12 Jamadi al-Awwal of Muslim calendar at the famous shrine (Dargah) of Hazrat Sardar Baig Saheb in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint and master is not only it is difficult and but it is very hard task as he was a great pious personality of his time in the area of the Deccan (South India) and for a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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25. The brief biography of Hadrat Qutub Ul-Hind



His name was Hazrat Mir Shujat Hussain and his personality and his status was well known for his qualities of innermost and manifest. There was a great benefit to a large number of Arabic, Indian and Hyderabad people. He was a perfect Sufi saint of his time and as well as he was

also famous and well known as Qutub (highest cadre in spiritual pivot at axis) of India of his time and he was a perfect personality of his time in Hyderabad in the following knowledges.

1. Exegesis of the Quran
2. Hadith (the holy prophet's traditions)
3. The knowledges of manifest
4. The knowledges of the innermost
5. Basic Islamic knowledge
6. Arabic grammar
7. Poetry
8. Fiqa (Islamic law)
8. Author

He was famous for the innermost knowledge so for this reason many 100,000 persons in Hyderabad and around Hyderabad were benefitted greatly in his company and in his training sessions and due to his endeavours and hard tasks a large number of people were able to reach their final destination. He was also well known for his great love of Allah and his friendship with the Lord of the worlds. His name was Mir Shujaiddin Hussain, but He is well known by the name of Maulavi Saheb and his poetic name was Faqir.

His ancestors

His father's name was Syed Karimullah Bahadur and he was very pious and he was a man of rapture (ecstasy) and he was a well known person of knowledge and famous scholar of his time and he was given the titles of Khan Bhadur by the government authorities in Hyderabad. He was in the special service of Paigah (During the rule of kings of Hyderabad an area of known as Paigah was given to the Amirs (rulers) to keep ready the armed forces in their regions to help the government in the time of emergency). His grandfather Syed Daim was well known and famous scholar of Islamic law (*fiqa*) and famous pious personality of his time. Nawab Nasir Jung Bahadur appointed him to the post of Qazi (judge) of Burhanpur.

His genealogical record was connected with Hazrat Ali Ibn Abi Taleb (R.A.) in the 27th generation. So Hazrath Qutub-UL Hind was belonged to the pious genealogical lineage of Hazrat Muhammad Ibn al-

Hanafiyyah who was the son of Hazrat Syedna Ali Ibn Abi Talib (R.A.). His ancestors were migrated from Arabia to India in Madhya Pradesh area during the period of the Moghul Emperor Akbar. Hazrat Ahmed Yesevi (R.A.) who was a Turkish poet and Sufi person, an early mystic who exerted his endeavours and hard tasks and so he was becoming well known for his powerful influence on the development of mystical Sufi orders of *Tariqa* (mystic path) throughout the Turkish speaking world of the 11th century and his was also successor (caliph) of Hazrat Yusuf Hamdani, is the forefather of Qutub-UL Hind Mir Shujaiddin Hussain. The Mausoleum of Hazrat Ahmed Yasevi is situated in the city of Turkistan in the South Kazakhstan.

He was born in 1191 Hijra corresponding to 1774 A.D. in Burhanpur in Madhya Pradesh and his father's name was Hazrat Syed Karimullah and who was well known personality for his pious and spirituality. He was awarded the title of Khan Bahadur by Nasir Jung Bahadur. His grandfather's name was Mir Mohammed Daim and who was famous for his knowledge and he was also well known pious person of his time and who was a disciple of Mirza Be'dil. Due to his excellence in the knowledges and due to his pious personality Nawab Asif Jah Bahadur had great devotion to him and for this reason he appointed him as *Qazi* (judge) of Burhanpur. His maternal grand father's name was Khaja Siddiq alias Ghulam Mohiuddin and who was the custodian of the grand (Jamia) mosque in Burhanpur. He was great worshipper and pious personality of Burhanpur and he had only one daughter whose name was Hazrat Arifa Begum Sahiba and who was the mother of Hazrat Mir Shujaiddin Hussain.

Early education and training

At the time of the marriage of Qutub-UL Hind's parents, the age of his father was 60 years. Qutub-UL Hind's father was passed away when he was two years old. Then the responsibility of his upbringing fell on his maternal grandfather, Hazrat Khawaja Syed Mohammed Siddiq.

So his early education and training was completed under the care and attention of his maternal grandfather Khaja Mohammed Siddiq alias Ghulam Mohiuddin. Under his care and attention he was learning the basic Islamic knowledge, Arabic grammar (Sarf and Nahoo) and also

memorized the Holy Quran by the age of 12 years. He studied other books of knowledge in Burhanpur with the help of learned persons there. During the period of his mother's pregnancy his maternal grandfather was seen a dream in which he saw that due to a severe storm all lights in Burhanpur were put off. But the light of the grand (Jamia) mosque in Burhanpur which was lighted in the family of his maternal grandfather and who was the custodian of the grand (Jamia) mosque in Burhanpur. Upon his dream his maternal grandfather told his son in law Syed Karimullah the details of his dream and he informed him the interpretation of the dream that there will be a pious son will be born to him and who will become a perfect person of his time. Upon the completion of the period of pregnancy of his mother sheikh of his time Mir Shujauddin Hussain was born in Burhanpur in 1191 Hijra corresponding to 1774 A.D. and during that year his father was dying. He was also received religious knowledge from various other Islamic scholars of Burhanpur.

In this way he was learned his early education from his maternal grandfather. As per one tradition he was benefitted too much in the company of Hazrat Shah Waliullah.

The Hajj pilgrimage

He performed the Hajj pilgrimage and was visiting the mausoleum of the last prophet of Allah in Madina when he was 18 years old and he was going for the Hajj on the trust of Allah along with his family members and relatives. Due this reason he did not take the extra dress for his personal use with him for the journey of Hajj. When the trouser was become unusable then he was used his towel in the place of trouser. In those olden days the port of departure of the Hajj journey from India was Surat port Gujrat and while on the way to reach the port city Surat he was missed by his caravan of travelling persons to Makkah and Madina. For this reason all persons were worried and upset with this matter. So the persons of his caravan were asked one holy person who was available there and who was perfect in meditation and revelation. And that person after going into the meditation for some time and he was told “ He will be available back soon there and he is a pious and a perfect person of his time.” Upon hearing this information the persons

were turned back side of that place and they saw that the sheikh of his time was coming there. During his visit to the Holy Cities of Makkah and Madina he was gaining religious knowledge of the many sheikhs (scholars) of Makkah and Madina and after the completion of his Hajj journey he was returned back to his native place Burhanpur.

His pledge (bait)

He was pledging with Shah Rafiuddin Quadri Qandhari who was the caliph of Hazrat Syed Khaja Rahmatullah Quadri of Rahmatabad in the following chain of Sufi orders.

1. Quadri order
2. Chisti order
3. Naqsbandi order
4. Refai order

He was in the company of his spiritual master for a period of six months and during this period due to his hard endeavour and practice he was becoming perfect in the following things.

- 1 .Saluk (mystic initiation)
2. Mystic exercise

Upon obtaining the caliphate and permission from his spiritual master Hazrat Rafiuddin Quadri Qandhari he was arrived in Hyderabad for the mission work of Islamic preaching and propagation there and he was became well known there as Qutub (highest cadre in spiritual pivot at axis) of India and he was learned and was obtained a testimonial in the *Hadith* (the holy prophet's traditions) collections of *Saha Sitta* (the six famous Sunni collections of the holy prophet's traditions made by *Bukhari, Muslim, Tirmidhi, Abu Dawood, Nasai and Ibn Majjah*) from Nawab Izzat Yar Khan who was the Chief Justice of Hyderabad Government. After returning from his pilgrimage he was migrated to Hyderabad Deccan. Upon his arrival in Hyderabad, he first was staying at the residence of Nawab Faith-ud-Daula who was his relative . Hazrat Qutub-UL Hind was the author of a number of books on different subjects of Islam, i.e. Tafseer (Exegesis of the Quran), Tajweed (knowledge of the recitation of the holy Quran), Hadith (the holy prophet's traditions), Fiqa (Islamic law), Aqayed (faith), Tasuwauf

(Sufism) and Saluk (mystic initiation). A few of his famous books are as follows.

- ‘*Tafseer of Last Chapter of Quran and other chapters*’ (Sura) (Under publication)
- ‘*Kashf-UL-Khulasa*’ - A book on the topic of Hanifi Fiqa, in the poetic format , which is famous and it was already included in the syllabus of many Islamic schools and this book was already published.
- ‘*Khutabaat Juma*’ - A book which contains Arabic Khutbaat (Sermons) with Urdu translations which are read before the Friday Prayer was already published.
- ‘*Munajaat Khatam Al-Quran*’ - A Prayer in Arabic which is read at the time of Khatam-A-Quran (recitation of the whole of the Quran), with Urdu translation. The speciality of this prayer is that it contains the names of all the 114 chapters of the Quran and with their intercession (wasila) are used to ask Allah Subahan Wa Talla for the approval of supplications. And this book was already published.
- ‘*Risala (magazine) Sama*’ (in Persian language)
- ‘*Risala (magazine) Jabar Wa Khadar*’ (in Persian language)
- ‘*Risala (magazine) Ehtalam*’ (in Persian language)
- ‘*Risala (magazine) Saluk Qadriya Wa Naqshbandiya*’ (in Persian language)

The Grand (Jamia) mosque Charminar in Hyderabad which is located at the left of the side Charminar and it was constructed before the construction of the historical building of Charminar and this grand and beautiful mosque which was converted into the elephant house due to passing of long time and in the courtyard of the mosque palanquins and other things were used to keep their. In the reservoir of the mosque the fodder of the elephants was kept there. When this great sheikh of his time Mir Shujauddin Quaderi Saheb was arrived in Hyderabad then the mosque was rehabilitated with him and the five congregational prayers

were re-started. Afterwards the Amirs (ruler) and government authorities were constructed new grand (Jamia) mosque building as per the instruction of the sheikh of the time. The elephants and palanquins and all other things were removed from the grand mosque building and from its courtyard. From the grand mosque the light of knowledge of innermost and manifest was lit from there and which give light to thousand lamps. Also the land area of Hyderabad Deccan was lit by such great light and such light of knowledge is still continued in this land and which also will be available in the future by the grace of Allah. It's proof in this matter is that in Hyderabad and around Hyderabad and in the Deccan area there are available now a large number of Islamic schools and shrine buildings in the service of knowledge seekers by the grace of Allah . It will be hope that by the grace of Allah, these institutions and shrine buildings will be available till the day judgement. The great endeavour and hard task of the sheikh is well known and due to its reason he was converted many thousand Hindu people as Muslims and he brought them into the fold of the religion of Islam. Among them there were rich persons and rulers are included such as Raja Shambu Persad, officer Muttiah and officer Saheb. He also was founded the first Islamic school in its eastern side of the Grand mosque Charminar and he was constructed the shrine (khanka) building in Hyderabad city and in which there was a public kitchen was available at that time for the disciples and devotees and this building he was used for training of the disciples. That shrine building is still available in Hyderabad. Due to his kind presence in the city of Hyderabad first time in Hyderabad the following two meetings and training of the students in the Islamic schools for the memorization were started.

1. Memorization school of the Quran
2. *Milad Quani* (meeting held to celebrate the prophet's nativity)
3. *Qasida Burda* (the poem expressing the grandeur and excellence of Sayyidina Rasuluallah Sallallahu Alayhi Wasallam.)

He was famous and well known person of revelation and miracles and all those details are available in the book "*Munaqib Shujia* " by Moulana Amarullah Faroqui who was the brother of the founder of the Islamic

Nizamia University of Hyderabad and the details of revelation and miracles are also found in the following books.

1. '*Seerat Shujia* 'by Syed Shujauddin Thani

2. '*Mahboob Zumanan* '

In the following prayers he was used to recite one complete Quran .

- Farad (obligatory) prayers
- Sunnah prayers
- Nafil (supererogatory) prayer
- Tahjud (supererogatory prayer in the early hours of the morning) prayer
- Iraq (supererogatory prayer after the sunrise time) prayer
- Chast (supererogatory prayer in the mid morning time) prayer

While reciting the Quran in his prayers he will use to follow one style of recitation among the seven styles of reciting of the Quran and he will use to end his recitation on the same method. His daily routine was that he used to visit the grand mosque of Charminar in the early hours of the morning and he was available there for the Fajr (morning) prayer and after the Fajar prayer, he was used to be busy in the Ziker (remembrance of Allah) till the time of Israaq (supererogatory prayer after the sunrise) prayer. After Israaq prayer, he will use to return back to his house. Then he will again enter into the mosque before the time of the *Zuhar* (afternoon) prayer and he was used to busy and engaged there up to the time of Eisha (night) prayer and after this prayer he was used to return back his house there. He will wake up in the middle of the night for the *Tahjud* (supererogatory) prayer. He left this mortal world on the 4th Muherram in the year 1265 Hejira.

His children

There was one son was born to him and his name was Hafiz Abdullah Shaheed and who was martyred during his lifetime and there was one daughter and who was married to Abdullah Badkshani. The names of his two grandsons are as follows and who were became as his successors.

- Hazrat Daim
- Hazrat Qaim

Due to his teaching and preaching affects the King of Hyderabad Nawab Nasir Daula Bahadur was issued one royal order in which it was

proclaimed to change of the name of grand (Jamia) mosque Charminar as the grand (Jamia) mosque of Shujia Charminar and in the above royal order it was also declared his family name as the trustee of the grand mosque Charminar Hyderabad.

His successors

Upon his demise of his grandson Hazrat Syed Daim was became his first caliph and custodian of his shrine and upon his death his son Syed Abdullah Shah Thani and upon his death his son Syed Shah Yasin and upon his death his son Hazrat Syed Shah Ghulam Samdani and upon his death his son Hazrat Syed Shah Shujauddin Thani and upon his death his son Syed Shah Obeidullah Quaderi alias Asif Pasha who was became his successor and the custodian of the shrine building and who is present successor and the custodian of the shrine as well as he is care taker of the grand mosque of Shujia Charminar Hyderabad.

His caliphs

1. Hazrat Haji Syed Abdullah Shah Shaheed son of Qutubul Hind
2. Hazrat Daim grandson of Qutubul Hind
3. Hazrat Qaim grandson of Qutubul Hind
4. Hazrat Abdul Karim Badkshani
5. Hazrat Syed Parversh Hussaini alias Badasha Hussaini
6. Hazrat Khaja Miya

His famous disciples

The following personalities even though they were not his direct disciples, but who were the disciples of his disciple whose names are included in the list of Hyderabad's famous pious and learned personalities of the Deccan region in India.

1. Hazrath Kahaja Manaboob Ullah
2. Hazrath Abdul Qadeer Siddique

The great sheikh of Hyderabad left this mortal world on 3rd Muherram in the year 1265 Hegira and he was buried in the garden of his successor and caliph Hazrat Syed Daim in Edi Bazaar street in Hyderabad and who constructed a grand mausoleum over his grave.

The [Urs](#) (death anniversary)

People from various walks of life, irrespective of caste and creed, assemble to celebrate the [Urs](#) (death anniversary) which takes place on the 3rd Muherram of [Muslim calendar](#) at the famous shrine (Dargah) of Hazrat Mir Shujauddin Hussain Quaderi in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

2nd Moharram, Gusal (washing) of the grave (Mazar) program will be held after Maghrib (sunset) prayer and after that the meeting of recitation of Quran (Jalsa Qiraat) after Isha (night) prayer will be organized at the shrine (Dargah) of Hazrat Qutub-UL Hind at Edi Bazaar.

3rd Moharram , The Sandal ceremony , The Annual Sandal procession started from Jama Masjid Shujaiya Charminar at the time of evening time of 4'o clock and it will reach the shrine (Dargah) building of Qutub-UL Hind at Edi bazaar before the time of Maghrib (sunset) prayer and sandal rituals and Zikar (remembrance of Allah) and recitation of Quran programs will be organized after the Maghrib prayer.

4th Moharram , After Fajar (morning) prayer recitation of the holy Quran at Mazar (mausoleum) of Qutub-UL Hind and Fateha (reciting the first verse from holy Quran) ceremony will be organised and after Maghrib prayer the meeting of Mehfil Naat (encomium on the holy prophet) and the Milaad Quani (meeting held to celebrate the prophet's nativity) meeting are held at Mazar (mausoleum) of Qutub-UL Hind.

5th Moharram , Natiya (encomium on the holy prophet) and Munqabati Musha-era meeting (eulogy of the prophet's companions or relations) will be held at the shrine building of Shujaiya Charminar after Isha prayer .

Conclusion.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was

Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference book :

'Seerat Hazrat Qutub-UL Hind'

By Maulana Syed Ibrahim Quaderi

Translated by

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26.The brief biography of Hadrat Sayyid Sahib Husayni Quaderi
Tekmal



Name

His name was Syed Sahib Qaderi. As he used his poetic name as Husayni so for this reason he became famous and well known with Hadart Sayyid Sahib Husayin Qaderi. Hadrat Sayyid Sāhib Ḥusayni (Urdu: سید صاحب حسینی) (born 1805 - died January 9, 1880), was a famous Sufi saint from Hyderabad State, in India and had a great influence over spiritual developments in the Deccan area. He belonged to Qadiri Sufi Order and he was a great proponent of the concept of *Wahdat al-Shuhood* (unity of divine manifestation). Sahib Ḥusayni was a murid disciple (murid) of the noted Sufi saint of Hyderabad Hadrat 1 Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri and who also belonged to the Qadiri Order. Sayyid Sahib Ḥusayni was born in Tekmal village in 1805A.D. His father was Sayyid Abdur Razzaq and who was also initiated into the Qadiri Order. They lived during the period of the King Mir Akbar Ali Khan Sikander Jah, Asaf Jah III of Hyderabad State. As per the family genealogy preserved in the family

records, Sayyid Sahib Husayni was a direct descendent of Prophet Muhammad (peace be upon him) through his daughter Fatima (R.A.) and Ali Ibn Abi Talib (R.A.). The famous Sufi saint Shaikh Abdul Qadir Gilani who was descended in the thirteenth line of generation and who was founded the Qadiria Order and Sayyid Sahib Husayni is his direct descendent. Sayyid Sahib Husayni belongs to the 41th generation after Fatima (R.A.).

Genealogical record

Sayyid sahib Husayni is a direct descendent of the prophet Muhammad (peace be upon him). His family lineage is as follows which also indicates how his ancestors migrated to India and eventually to Tekmal. He was connected with Hazrat Sheikh Abdul Quader Jilani in the 28th generation and he was also related to prophet Mohammed (peace be upon him) in the 41th generation. Sayyid Sahib Husayni is a direct descendent of the Prophet Muhammad (peace be upon him). The genealogical record is as follows.

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| <ol style="list-style-type: none"> 1. <u>Fatimah</u>, daughter of Prophet <u>Muhammad</u>, died 632 2. <u>Hasan Ibn Ali</u>, died 670 3. Hasan al-Muthanna 4. Abdallah Mahidh 5. Musa Al-Jun 6. Abdullah Thani 7. Musa Thani 8. Dawud 9. Muhammad 10. Yahya Zahid 11. Abdallah 12. Abu Saleh Musa 13. <u>Abdul Qadir Gilani</u>, 1077–1166 14. Sayyid Tajuddin Abdur Razzaq Qadiri, 1135–1207 moved Syria 15. Sayyid Abu Saleh Imaduddin Nasar Qadiri, died 1236 16. Sayyid Abu Nasar Shamsuddin Qadiri, died 1259 17. Sayyid Abdullah Qadiri | |
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| 18.Sayyid Ibrahim Qadiri Allahabadi, moved to Allahabad, India in middle of the 4th century during the reign of <u>Firuz ShahTughlaq</u>
19.Sayyid Jafar Qadiri
20.Sayyid Muhammad Qadiri
21.Sayyid Abdul Ghaffar Qadiri
22.Sayyid Muhammad Qadiri
23.Sayyid Abdur Ra'uf Qadiri
24.Sayyid Abdul Wahhab Qadiri
25.Sayyid Quresh Qadiri
26.Sayyid Abul Fatah Hidayatullah Qadiri
27.Sayyid Sultan UL Muwahhidin Qadiri
28.Sayyid Hameed Qadiri
29.Sayyid Abdul Malik Qadiri
30.Sayyid Umar Qadiri
31.Sayyid Ahmad Qadiri
32.Sayyid Ali Mas`ud Qadiri
33.Sayyid Awliya Qadiri
34.Sayyid Abul Hasan Qadiri
35.Sayyid Ahmad Qadiri
36.Sayyid Jamalullah Qadiri Allahabadi
37.Sayyid Abdul Wahid Qadiri, died in the year 1715A.D. at Jogipet (He was migrated to <u>Hyderabad Deccan</u> in 1702).
38.Sayyid Shukrullah Qadiri, died 1745 at Tekmal
39.Sayyid Abdul Wahid Sani Qadiri, died 1800 at Tekmal
40.Sayyid Abdur Razzaq Qadiri, died 1823 at Tekmal
41.Sayyid Sahib Husayni Qadiri, 1805-1880 at Tekmal | |
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Birth

He was born in the year 1219 Hijrah corresponding to the year 1805 A.D. in the village Tekmal in Medak district of Hyderabad State .His father's name is Hadrat Syed Abdul Razzak Qaderi and his forefathers were migrated to India 700 years ago from the foreign land. His forefathers were first settled down in Punjab province, then they moved to Allahabad and from there upon spending 350 years in the North India they were migrated towards the Hyderabad Deccan. The grave of

Hadrat Syed Shukerullah Qaderi and his son Syed Abdul Wahed Qader Thani and his son Syed Abdul Razzak Qaderi's graves are available in the Takiya Dargah Sharif area in Tekmal village. Also the mausoleum of Hadrat Syed Sahib Husayni Qaderi is situated in Tekmal village.

Hadrat Sahib Husayni moved to Hyderabad city at the age of 14 to pursue his higher education and remained there for a period of five years despite of financial problems and difficulties there. He was determined to acquire the knowledge of religion and worldly sciences. In the year 1824A.D., he was forced to return back to Tekmal town due to illness and death of his father. At that time when he was realized that he had not been able to acquire the knowledge of spiritual awareness from his father who was very advanced in these matters.

Hadrat Sayyid Sahib Husayni lamented this for a long time. Eventually he claims to have had dreams in 1825A.D. In which his father appeared and advised him to become the disciple of Hadrat 1 Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri, who was a famous Sufi of his time in Hyderabad. Therefore, he sought out this great Sufi and became his disciple in the year in 1826 A.D. and in the same year Hadrat 1 Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri was appointed Sayyid Sahib Husayni as his caliph (khalifa). Having acquired this status, Hadrat Sahib Husayni was returned back his home town Tekmal village.

During the upcoming years, Hadrat 1 Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri visited his caliph (khalifah) Hadrat Sayyid Sahib Husayni a number of times in Tekmal village. During one such visit in the year 1831 A.D. he also granted him the title of "Sajjadah" (custodian) to Hadrat Sayyid Sahib Husayni.

In the year 1833A.D. Hadrat 1 Shah Muhammad Maroof Shahidullah Farooqui Chisti Qadiri visited Tekmal village again and he was proclaimed that he would die in that town, and should be buried there. A place for his grave was determined. He came again the following year in 1834 A.D, and expired there and he was buried in Tekmal village according to his will. His death occurred on the 2nd of Sha'aban in the year 1249 Hijra. Twenty one years later in the year 1854 A.D. Hadrat

Sayyid Sahib Husayni had constructed a mausoleum over the tomb of his master.

The Sheikh of his time before returning to his native place he was completed his education and training in the innermost (*batini*) and manifest (*zaheeri*) in Hyderabad and he was returned back to his native place with the intention to start the work of teaching and propagation of Islamic mission in and around Tekmal village and for this struggle and his task he was using his hard work and endeavours in this matter.

He established an Islamic school in the Tekmal village in the year 1827 A.D. with the name of Husayni school and in this school there was arrangement of free hostel and free food supply facilities for the students of the school were available and all these expenses were met from his side. Regarding the standard of education and the progress of about Hussaini school the minister of government of Hyderabad Salar Jung First who was sent one letter of appreciation which is as follows.

“ During this period there is a too much shortage of learning and educated personalities. But from a village of Tekmal there came a large number of learning and educated personalities and it is a matter of great pleasure. The shadow of Hazrat Qibla (venerable person) is a great matter of proud and grateful for us.”

This pious person's maternal grandson Hazrat Qazi Ahemd Muniruddin Faroqui who was a disciple and caliph of Hazrat Mohammed Abdul Quadeer Siddiquie Hasrat and his endeavours and tasks are well known and famous in the Hyderabad region. For his great status and position Hadrat Mohammed Abdul Quader Siddiqui Hasrat attended his caliph's funeral prayer and he was also present in Tekmal village at the time of his burial. His grandson Qazi Syed Shah Azam Ali Sufi Qaderi is well known and famous personality for his religious endeavours and status of knowledge and for this reason he is among the old pious personalities of Hyderabad.

For the knowledge of *zaheeri* (manifest) he established the Islamic school and for the teaching of *batani* (innermost) he was constructed the shrine building. Among his well known construction are included many public welfare institutions and buildings and among these constructions

the famous mosque of Tekmal is well known and famous as largest mosque is Medak district and this mosque which was constructed by him. In the olden days there was no system of water supply in Tekmal village and for this reason he arranged for digging of many wells in the village of Tekmal for drinking water purpose from his expenses.

His books

On the subject of teaching of Sufism he was authored the following books and these books of knowledge are well known and famous on the subject of Sufi thoughts and practices. He wrote a number of books on aspects of Sufism. His other famous works and the following books in Persian and Urdu languages are as follows.

- *Masnawi Shahid-Ul-Askar* - This book is a commentary on book *Khatimah* written by 1Khwaja Banda Nawaz Gesudaraz - www.gesudaraz.com
- *Shawahid- Husayni* - This book covers a number of subjects. It has chapters on the Islamic creed, Islamic jurisprudence, issues of Sufism, guidance on the Sufi path, worship, day to day affairs, and methods of entering into the remembrance of Allah.
- *Shahid-Ul-Wujud* (unity of divine existence)- This book was originally written in Persian and translated into Urdu by Prof. Syed Ataulah Husayni Karachi, 1986 A.D. It covers aspects of Sufi thought.
- *Nukat- Shahid* - This book covers answers to questions raised by his disciples among other subjects.
- *Maktub- Husayni* - This is a compilation of his letters.
- *Farhang- Husayni* - This is a primer on Persian grammar and language and it has been used for decades in many parts of Hyderabad State for the teaching of Persian language. This was the first book he wrote. It was written during the years 1827 and 1831 A.D.

In short he was most successful in the Tekmal village to bring revolution in the life of the people without the discrimination of caste creed and religion by applying his method of love and toleration and for

this reason he was become a successful spiritual teacher and reformer of the nation there so he was also become famous in Tekmal village for his hard tasks and endeavour for the services of humanity and mankind and for this reason his name will be remembered there and holy life will be become a great source of benefit and guidance to the coming generations there not only in the village Tekmal but in and around Hyderabad as well in India and other parts of the world.

The Mausoleum of his Sufi master Hazrat 1 Shah Muhammad Maroof Shahidullah Qadiri is situated in Tekmal town and which can be seen in the above picture and Tekmal village is 112 kms distance from Hyderabad city and it's near from Medak district.

Biography

Hadrat Sayed Sahib Hussaini was born in Tekmal in 1805 A.D. His father was Hadrat Sayyid Abdur Razzaq who was also initiated into the Qadiri Order. He lived during the period of the Nizam Mir Akbar Ali Khan Sikander Jah, Asaf Jah III of Hyderabad State.

Hadrat Sayyid Sāhib Ḥasani (born 1805 - died January 9, 1880), and he was a famous Sufi saint from Hyderabad State in India and had a great influence over spiritual developments in the Deccan area. He belonged to Qadiria Sufi order and he was a great proponent of the concept of *Wahhat al-Shuhood* (unity of divine manifestation). He was a disicple of the noted Sufi saint of Hyderabad Hadrat Shah Mohammed Maroof Shahidullah Qadiri and who also belonged to Qadiria order.

Hadrat Sayyid Sahib Ḥasani died in Tekmal in the year 1880 A.D. and he was buried there. He left behind five sons and one daughter the details are as follows:

Development Activities

Hadrat Sayyid Sahib Husayni is remembered for the number of development works which he initiated in and around Tekmal. Among the projects he undertook, the following ones are of key importance:

Establishment of Madrasah-e-Husayniya in the year 1827 A.D. This complex was funded out of his own money, and has continued to be the most important institution to impart education in Tekmal village. This institution was considered to be one of the prime educational institutions in the State of Hyderabad State of Hyderabad and its graduates were in great demand.

Establishment of the Tekmal Mosque in 1827 A.D. It is one of the largest mosques in the district.

Digging of drinking water wells in different parts of Tekmal region for the benefit of the common people.

Death

He left this mortal world at the age of 78 years on 26th Muherram in the year 1297 Hijra corresponding to 1880 A.D. in the Tekmal village. January 9, 1880 A.D. (26 Muharram 1297 Hijra) in Tekmal.

The Urs (the annual death anniversary)

Every year the Urs (the annual death anniversary) ceremony will be celebrated on the grand scale under the supervision of his successor and custodian Hazrat Syed Shah Ahmed Noorullah Hasni Hussaini Qaderi on the 26th Muhderram every year. During the Urs (death anniversary) people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 26th Muherram of Muslim calendar at the famous shrine (Dargah) Hadrat Syed Sahib in Tekmal village every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

His successors

Hadrat Sayyid Sahib Husayni died in Tekmal village in the year 1880 A.D. and his buried there. He left behind 5 sons and one daughter as follows:

- Sayyid Ahmad Badshah Qadiri (who became his successor), 1833–1907
- Sayyid Maroof Badshah Qadiri, died 1910
- Sayyid Yasin Badshah Qadiri, died 1914
- Sayyid Muhyi-uddin Badshah Qadiri
- Sayyid Abdul Qadir Badshah Qadiri
- Sahibni Bi (daughter) who was married to Khwaja Husayni

Hadrat Sayyid Sahib Husayni is remembered for the number of development works which he was initiated in and around Tekmal. Among the projects he undertook and which are mentioned as above are of key importance.



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Translated by

Mohammed Abdul Hafeez, B.Com.

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27. The brief biography of Hadrat Syed Imam Ali Shah al-Hasani al-Hussani Balapur



The mausoleum of Hadrat Syed Imam Ali Shah al-Hasni al-Hussaini Balapur

The land of deccan was honoured with so many pious personalities and who did come here and settled down there. In the land of Deccan a large number of pious persons were resting. For this reason with the Muslims of Hyderabad there is too much faith (eman) spirit in them compared to the Muslim of other states of India and other countries. Among the famous pious personalities Hadrat Imam Ali shah Quaderi is among them. His genealogical link is connected with Hadrat Sheikh Abdul Quader Jilani of Baghdad. Upon the death of his father who was Qutub (highest cadre in spiritual pivot at axis) of his time by leaving all his worldly property and belonging and with the knowledge which he got from the inheritance of his father he was migrated to Hyderabad.

When he visited the mosque in Kasaratta in Chowk area of Hyderabad for the performing prayer there. Then at that time Qutub of Deccan Syed Yousuf Akbar Sarmast was seeing him and said “ Imam Ali Shah he was waiting for him. There is the lamp and oil and wick are available there and he was having order only to make light it.”

After the morning prayer Hadrat Imam Ali Shah was brought the beef skin stew and buns for his breakfast and presented these food items before him. As per tradition it is known that Hadrat Akbar Sarmast was mixed the bun in the beef skin stew and gave two morsels to Hadrat Imam Ali Shah and asked him to eat. At that time the father of Akbar Sarmast was also present there. He told his father “ Oh : dear father there is an order of the Allah’s last prophet to hand over the post of Qutub of Deccan to Imam Ali Shah.”

In this way his fame and name was begun in the city of Hyderabad so he went to Balapur village and he was settled down in the cave of the mountain there. There he engaged himself in the worship of Allah and in his daily recitals there. Due to his saintliness the impression of his fingers was transformed on the mountain.

Due to the effect of his worships and mystical exercises the Jinns used to take lessons from him on the mountain which is situated before the cave. Once the devotees and disciples while in his search arrived the cave and they have watched that he was busy in his worship and around him at that time many snakes were available there and who were covering him from all sides. So for this reason the people were worried and upset with this matter. They tried to run towards the snakes to kill them . Due to this situation the snakes also were also run towards the people to bite them. So Hadrat Imam Ali Shah was given the order to the snakes not to bite the people. He also told the people not to kill the snakes. Still in the land of Balapur village the snakes don't bite the mankind and this is belongs to his live miracle.

Miracles.

Here we are mentioned some of his famous miracles which are as follows.

1.One of his disciple Mufti Hafiz Waliullah who used to be in his service and who also love him very much. So while watching his sincere service Sheikh was prayed in his favour and due to his supplication there are Hafiz (Quran conner) persons are available in his all seven generations and thier family is still living in Hyderabad city.In their fifth generation the following Hafiz persons are available and their details are mentioned as follows and also some other Hafiz persons are available.

1. Mufti Hafiz Waliullah
2. Hafiz Mohammed Ahmed
3. Hafiz Mohammed Rizwan
4. Hafiz Mohammed Ahmed
5. Hafiz Abudulla

2. His famous disciple Qaism Sahib of Tadanwale is well known in the twin cities. Once he was living in very poor condition and passing through worse economic conditions but he was his sincere devotee and once he was requested the Sheikh for the enhancement of sources of sustenance. So Sheikh was given him one leave of plant and told him “To go and in your seven generations many people will become Hakim (doctor) and all of them will become famous and well known in this field.” Even today this practice has continued in their family and this family has become well known and respectable for their practices of Hakim (doctor) in the twin cities and in the other places.

Due to hard endeavours on his hand a large number of non-believers were accepted the religion of Islam. The old graveyard of Balapur village belongs to his disciple and devotees who were accepted the religion of Islam on his hand and were buried in this graveyard.

The two names of his sons are as follows.

1. Hazrat Sheruddin Quaderi
2. Najaf Ali Shah Hasni Hussaini

As per one tradition on 25th Safar on the Wednesday he was told his maid “Today he goes to meet his Lord. After today she will not see him again”. Then the maid told him “Hadrat does not go today as today is Wednesday, so the people of the village will tease her that her peer (master) is left this world on Wednesday.” Then he told her “All days belongs to Allah. Go I have accepted your talk.” He left this world on 26th Safar on the Thursday.

The Urs (death anniversary).

On this day people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 26th Safar of Muslim calendar at the famous Hazrat Imam Ali Shah shrine (Dargah) in Balapur village every year on the grand

scale under the supervision of the shrine custodian Hazrat Rasheed Mohiuddin Hussaini Quaderi. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. On this day the Sandal ceremony which is started every year from the cave and in which the custodian and his four sons and all other members of his family participated in this ceremony and also they organized it well on the grand scale.

After this the following meetings are held in connection of the annual Urs (death anniversary) programmes.

1. The meeting of Faizan (favour) Auliya (pious persons)
2. The meeting of Mehfil Naat (encomium on the holy prophet)
3. The Natiya (encomium on the holy prophet) and Munqabati (eulogy of the prophet's companions or relations) meeting will be held at the shrine building in which learned person used to give biographical details of Allah's pious persons and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to hear the above details.

On 27th Safar in the shrine area the ceremony of the *Qatam Quran* (recitation of the whole of the holy Quran) is celebrated.

On 28th Safar the meeting of *Samah* (ecstasy) is organized and after Maghreb prayer the lights are illuminated on the shrine building and on the mausoleum of the Sheikh.

Not only Urs (death anniversary) but on every Thursday several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great preacher of Islamic religion so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South

India) and around this region and there was no such personality during his time.

Reference: Life and miracles in Urdu By Syed Habib Imam Quaderi published in 'Siasat Urdu daily' Hyderabad dated 29th Decemeber 2013.

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28. The brief biography of Hadrat Sheikh Mohiuddin Peeran

Hadrat Sheikh Mohiuddin Meeran Chisti Quaderi was born in a small village in Yeldurti in Medak district in well to do family on 23rd August in the year 1916. His father's name is Mohammed Qasim and his mother's name is Amana.

Early education

He completed his early education in the village school and afterward he was continuing his studies in Darul Uloom high school Hyderabad where he was studying up to the seventh class there. Then he passed the Punjab Munshi examination in the year 1941 with distinction in first division from the Delhi Centre.

During his beginning life of 25 years he was passed from extraordinary tragedies. During the year 1936-1939 he was married two times, but both of his wives were dying in the short period of life. During the above period he suddenly left his house and he was reached to Gulberga city and where he was met pious personality of time Hazrat

Shah Abdul Quader Chisti Quader Bijapuri and he made his pledge to him so the above Sheikh of time was becoming his spiritual master in Gulberga and afterward he was coming back to his native place upon obtaining the permission from his spiritual master.

He was used to spend all his time in the worship and mystical exercises and during this time he was married a third time. In the year 1943 he was appointed as clerk in the Subedari (governors) office in Gulberga and from where he was transferred to the Subadari Office in Hyderabad in the year 1947 but upon reaching to Hyderabad he was resigning from the post.

Afterward, he was beginning his endeavours in the 'Saum Dam' (fasting all day of this life) and he was starting his endeavours in the worship and mystical exercises of Allah during the day and night. Afterward, he came back to his village Yeldurti for some period of time and he was camped on the famous hills of Mallanna Gutta along with his wife and his small child and he was staying there for some period of time. During his stay on the hillside a large number of his disciples and devotees visited him there and were benefitted greatly by him. Afterwards, while visiting and staying at many places he was entered in Hyderabad city. Upon too much insisting of the disciples and devotees he settled down there in Hyderabad permanently.

In Moinbagh street his residence was become centre of his preaching and instruction and where he was addressed in meetings to the disciples and devotees about teaching and preachings of Islamic religion successfully and it was witnessed that in his meetings, large number of disciples and devotees not only from Hyderabad but also from many districts were used to come and attend the meetings and a large numbers of the disciples and devotees have effected by his teachings and preaching of Islamic learning and due to this reason they have changed their lives as per Islamic code and Islamic Sharia law.

He left this mortal world on the 19th Rabi Thani in the year 1934 Hijri at the age of 97 years at the house of his daughter during a short period of illness at the time of morning (Fajr) prayer. He was buried in the Bundalguda street near Zenab masjid in Hyderabad.

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29. The brief biography of Hadrat Rukunuddin Auliya Kalwakurty

Hadrat Rukunuddin Aulia’s forefathers belong to the land of Iraq and for the preaching and propagation of Islamic religion his ancestors left their country and they had migrated to India for this cause of religion. His father was reached in Delhi and he was visited Hadrat Nizamuddin Auliya and was become his disciple in Delhi and was engaged in the work of preaching and propagation of Islam there.

When Sultan of Delhi Mohammed Tughlaq was given orders to shift the capital from Delhi to Devagari (Doultabbad) and he was given ordered all residents of Delhi to shift to the new capital of Devagairi and so for this reason his ancestors were also shifted there and they were engaged in the preaching and propagation work of Islam there.

When the Sultan of Delhi was given orders again to make his capital Delhi and he was also given orders for the public to live in the place what ever they will prefer. So for this reason his ancestors decided to live in Devagari and they were engaged in the preaching and propagation mission of Islam in the villages which were near to Devagri. After living there in Devagari for many years his ancestors were migrated to Bejapur from Devagiri and where he was born, but his date of birth was not available in the record of history.

His childhood and youth period was spent in Bejapur city and he was becoming a disciple of the caliph of Hadrat Niazamuddin Auliya there and he was engaged himself in the endeavours of preaching and the

proportion of the mission work of Islam in the areas of the Deccan (South India) along with his disciples.

Upon the death of his father, he was migrated from Bejpaur to Kalwakurty via Hyderabad city along with his family members and he was settled down at the place where now his tomb is available in Kalwakurty town.

He continued his endeavours for the preaching and propagation mission of Islamic religion from his residence and he made his place of residence as the centre of the preaching and propagation of Islamic mission.

Due to his hard endeavours and great efforts, many thousand non Muslims people were accepted the religion of Islam in Kalwakurty town. He was well known for his great miracles and endeavours there. For the long period of time he was engaged in the teaching and preaching of Islamic religion mission there.

During his stay there he began the preaching and propagation work of Islam successfully and become very famous there due to his great efforts and hard endeavours for the preaching and propagation of religion of Islam in the areas of the Deccan.

In the history records his date of his death is available and it is said that he left the world on the 24th Zil Hajj in the year 1062 A.H.

The annual Urs (death anniversary) is celebrated every year from 24th to 26th Zil Hajj on the large scale with so many good arrangements and there will be a large number of attendance of devotees from many towns and cities.

As per the information on Mir Syed Wahed Ali during the Urs ceremony of the year 2014 (death anniversary) visitors in large numbers have visited the shrine and prayed Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

The Urs (death anniversary) ceremony will be held on the 20th October 2014 on Monday and after the Asar (later after noon prayer) prayer the Sandal ceremony is organized and leave from the house of

Mr. Syed Sirajuddin and it will reach the tomb and the lights will be illuminated on the mausoleum on 21 October 2014 after Fajar (morning) prayer and after Zuhar (afternoon) prayer the public lunch will be organized and after Eisha (night) prayer the meeting of ecstasy will be organized.

On this occasion of the Urs (death anniversary) people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places to get blessings from there.

On 22nd Zil Hajj in the shrine the large numbers of devotees will be present there and several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there. After Fajar (morning) prayer the lights are illuminated on the shrine building and in this session recitation of the Quran, and also Salam (salutation) is offered in the name of Allah's last prophet and in this way three days Urs (death anniversary) ceremony will come to an end.

Not only Urs (death anniversary) but on every Thursday several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

On the Urs (death anniversary) occasion several hundred thousand devotees from district of Rangareddy, Hyderabad, Medak and Nalgonda, irrespective of religion and beliefs from various walks of life, irrespective of caste and creed gather there to seek blessings and assemble there to celebrate the Urs (death anniversary) ceremony, which takes place on the above dates of the Muslim calendar at the famous mausoleum of Hadrat Rukunuddin Auliya Kalwakurty for the fulfillment of their desires and wishes for the sake of Shaikh's name and there will bus service from Hyderabad to Kalwakurty for every hour .

On the Urs ceremony large number of youth person perform the duties of the volunteer work which will be available in the service of the visitor of the shrine in Kalwakurty.

In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places.

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30.The brief biography of Hadrat Bahlool Shah

He was born in the family of the learned persons in, Nizamabad in the year 1301 A.H., and he was connected with the shrine of Hadrat Asadullah Hussaini which is located on the backside of the fort in Nizamabad. His name is well known as Hadrat Bahlool Shah Tabqati Al-Quaderi. His father Hadrat Madni Shah and who was also the famous holy person of his time.

His early education was completed under guidance of his father. After that he was getting an education from different teachers in Persian, Arabic, poetry and moral science and Sufisim. At the age of 20 years he was became picture of Taqwa (fear of Allah), cleanliness and a life of mysticism.

His life was very simple person and such that if he would mingle among the people, then he could not be recognized among them. He used to wear very simple and ordinary type of dress. As per the tradition of the last prophet of Allah, he used to wear turban on his head and use staff in his hand and having a beard on his face and used to keep garment comprising of one sheet on his shoulder. He was working as a

teacher in the government school. But later he left his job in the teaching and training as well as education of the general and special persons and for the advices and preaching. He was joined in the service of the leader (Imam) of one mosque. Also, his source of the income was from agriculture. He was pledged to Hadrat Amiruddin (R.A.) and after that he was awarded saintly dress and caliphate after hard endeavours and mystical exercises.

He was holy person and who wrote many books for the teaching and training of the persons of Ahle Sunnat Jamat (orthodox Muslim) and the names of the some books are mentioned as follows.

- *Tuhfa Bahlool*
- *Diwan Bahlool*
- *Nerang Bahlool*
- *Maqasid Bahlool*
- *Murakabat Bahlool*
- *Wazaif Bahlool*
- *Tariq Hussaini*
- *Diwan Mujahid*

He said about touhid (unity of Allah) “ He is there in the manifest and innermost. He is first and He is the last. Saying Allah, Allah is the food of the special persons. The personality of Allah is firm and permanent and all the world is mortal.” About the last prophet of Allah, he said “ Even though all prophets of Allah were pre-eminent and superior, but the last prophet is matchless among all of the them.”

He left the mortal world on 13th Shaban in the year 1374 A.H. at Nizamabad and his grave is situated on the mountain of the shrine of Hadrat Syed Shah Aman Allah Hussaini.

His grave is in, Nizamabad, which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

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31. The brief biography of Hadrat Syed Shah Peer Shah Mohiuddin Thani Quadri Hyderabad

In the area of Deccan there were available seven descendants of *al-Sayyid Muhiyudin Abu Muhammad Abdal Qadir al-Jilani* R.A., and he is one among the seven. Due to the presence of the seven famous personalities from the chain of Quaderia and for this reason they are called the seven stars and their details are as follows.

- Hadrat Syed Shah Abdul Latif Labali Quaderi al-Hamvi Kurnool
- Hadrat Syed Shah Ishaq Sanaullah Quaderi Kurnool.
- Hadrat Syed Shah Meeran Hussain Quaderi Baghdadi Lungar house
- Hadrat Syed Shah Rafiuddin Quaderi Shaikpet
- Hadrat Syed Shah Jamal al-Bahar Mashooq Rabbani Warangal
- Hadrat Syed Shah Ismail Quaderi Nellore, Gulberga.
- Hadrat Syed Shah Abul Hasan Quaderi Bejapur

Hadrat Syed Shah Peer Shah Mohiuddin Thani Quadri is the third son of Hadrat Syed Shah Abdul Latif Labali Quaderi. He was born in 1023 Hijra year in the Qamar Nagar in Kurnool and he was brought up there. He completed the education in the short period of time and he was becoming superior among the other learned persons of his time. After that he was completing the learning of the knowledge of innermost from his father and he was attached to the chain of his father and engaged himself in the devotion. He was a disciple of his father. As his father left from this world when he was still at the young age, so for this reason he obtained permission, saintly dress and caliphate in the chain of Quaderia from his father's famous and well known caliph Hadrat Sufi Sheikh Kurnooli.

When he was entered into the adult age, then due to the signs of innermost he was migrated to Hyderabad in the 1047 Hijra year and he was settled down inside of the city at the gate of the old bridge in Ambri mosque. During that period he was married with elder daughter of Hadrat Syed Abdul Quader Malkapuri and her name was Bibi Sahiba. And his father in law was the caliph of Hadrat Meran Hussain Quaderi. He was living in the house of his father in law for a period of 24 years. After that he was entered into the city from the gate of the old bridge along with his servants and darwesh persons and he was settled down in one old mosque there. The persons who were present in his service told him that there is an evil spirit in that place and for this reason nobody did not live there and even after passing of some part of the night people do not walk in this way. Upon hearing this he said where there live an evil spirit and this place will become the residence of the darwesh persons. He was entered from the city wall and went into that tomb and he was there in it for one night and one day. After that he was mutakif (retirement to mosque for continued prayer) in that old mosque for some days and also near that place he was buried after his death.

When he came to Hyderabad then due to his condition and his habits of miracles, many persons for the purpose of devotion were used to be presented in his service. But he was accepted few persons as his disciples.

In short, when there was news spread about his arrival in the city. At that time in the city Syed Meern Hussein al-Mahvi was there and who was an exemplar of the Shaikhs in the city of Hyderabad. And as per another tradition his son Hadrat Syed Abudllah Quaderi was a pattern of the Sheikhs in the city of Hyderabad. It should be clear that he was meeting both of the venerable personalities of the city.

Hadrat Syed Abdul Quader bin Hadrat Syed Meeran Hussain al-Mahvi thought his arrival in the city as prized one and so he was engaged his daughter Bibi Sahiba with him and in the manifest this engagement caused of his permanent stay in Hyderabad and his descendants are also still living in the city of Hyderabad and now his shrine building is in the condition of flourishing state. He was well known and famous Sufi master of his time due to the following reasons.

1. Miracles
2. Perfect Sufi master
3. Meditation
4. Revelation

He used to spend his whole time in the endeavours and most part of the life he used to spend in the jungle and lonely places. He spent the period of 40 years in the jungle and in the lonely places after the marriage. But some time he used to visit Malakapur to see his father in law there. Since the beginning of the consciousness, he has been too much interested in the following knowledges.

1. The knowledges of the manifest and innermost
2. Works of the innermost
3. Mystical exercises
4. Endeavours

He was usually found in the overcoming condition, but some time there will be relief in this matter. His condition of the engrossment was such that he used to spend one week time in one place and at that time there will be no news of him about the world. When he will approach towards physical universe and he will be there for some time and then he will go back in the condition of engrossment.

He left this world on 4th Rajab in the year 1101 Hijra year. His mausoleum is situated in the shrine building of Hadrat Musa Quaderi which is situated on the road from street Hussaini Alam to the old bridge in Hyderabad.

The Urs (death anniversary).

The Urs (death anniversary) which takes place from the first, to till 7th of the Rajab month of the Muslim calendar in Hyderabad every year. The procession of Sandal ceremony will start from the mausoleum of his grandson Hadrat Syed Shah Darwesh Mohiuddin Thani Quaderi on Karwan street under the supervision of the custodian Moulana Syed Shah Mohammed Fazalullah Qauderi and it will reach to the shrine building of Hadrat Musa Quaderi and ceremonies of the death anniversary are performed by the custodian of the shrine of Hadrat Syed Shah Peer Shah Mohiddin Thani Quaderi.

On the fifth of every month there will held the meeting of Fateha (opening chapter of the Quran this recited as prayers for dead) of Hadrat Syed Shah Peer Shah Mohiddin Thani Quaderi and there will be also held the meeting of Qasida Burda (the poem expressing the grandeur and excellence of the Allah's last prophet) in the shrine building of Sofia al-Musia and every week after the Friday prayer in the circle of Zikar (remembrance) of Allah and Hadrat Moulana Fazaullah Quaderi al-Musavi will address the audience and the names of three sons of Hadrat Moulana Fazaullah Quaderi al-Musavi are as follows.

- Pirzada Syed Shah Wasif Alam Quaderi
- Pirzada Syed Shah Mukhtar Alam Quaderi
- Pirzada Syed Shah Tanvir Alam Quaderi

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32.The brief biography of Hadrat Shah Azam Chisti

Hadrat Shah Azam Chisti was belonging to famous pious and holy personalities of the Deccan in the 12th century of the Hegira Muslim calendar.

His name was Syed Shah Azam al-Hussaini and his title is known as Shah Azam and which is well known and famous. Since his childhood period he was very right-minded and he was a well mannered person. Upon waking from the sleep he wasn't used to weep and never engaged in the fun and sport. His teachers were the person of darwesh and perfection. He was used to be in his service in loneliness with presence of mind and willingness and used to hear the discourse of unity of God from them.

Search of the reality

In the search of truth, he left the things and began the search of the perfect master and he went on the journey to become disciple and he was reached to Arcot and where he was become disciple of Hadrat Fakir Ali Shah and whose chain of the spiritualism is linked with Hadrat Aminuddin Ala of Bejapur.

Qualities

He strictly followed the Islamic law and he was

1. Worshipper
2. Mystic
3. Arif (having an intimate knowledge of God)
4. Perpetual of the fast keeper
5. Perpetual night worshipper
6. Best speaker
7. Good memory
8. Eloquent

He was very handsome and well mannered person and who did not followed his soul and who possessed calm manners and whose prayers are always accepted by Allah. As per say of the writer of the book '*Muskiwat Nabwa*' he was a man who was completely in the perfection and he never laughs loudly.

Books

He was written the following some great and rare books on the knowledge of mysticism and the details are as follows. The hand written

manuscripts of '*Meraj Salikin*' '*Irshad Salikin*' and '*Medan Isrars*' are available in the Library of the Osmanisa University and in the Library of Salar Jung Museum Hyderabad.

Death

This sun of the knowledge of God was set out from the horizon of the world on 7th Safar of 1211 Hegira of the Muslim calendar. He was buried in the courtyard of the mosque of Hadrat Syedan Sahib and his grave is situated on a platform. His son Hadrat Syedan Sahib and Moulana Abdul Wali are buried beside of his grave.

In the olden days there was a grant of funds for the Urs (death anniversary) ceremony every year due to devotion and respect by the Amirs (rulers) of Paigah Estate during the rule of H.E.H the Nizam of Hyderabad.

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33. The biography of Hadrat Hafiz Syed Abdullah Shah Quaderi

Hadrat Hafiz Syed Abdullah Shah Quaderi was the youngest son of Qutub (highest cadre in spiritual pivot) of Deccan Hadrat Hafiz Syed Shah Shujauddin Hussain Quaderi. He was born in 12th century Hegira Islamic calendar in the land of Burhanpur city. He was a source of all rounder of the qualities and endeavours and favours of his ancestors.

His early education and training were completed under the direct supervision of his father at his house as their house belongs to great knowledge and wisdom, and by the early age he completed his education and he was perfect in many knowledges as follows.

Knowledge and excellence

Spirituality

And piety

As per the following his father's method he was visited Makkah and Madina for Hajj pilgrimage and visited holy places by foot many times. He spent most part of his life in teaching and preaching work and propagation of Islam to the mankind and he spent most of his lifetime in this endeavours.

Once he was proceeded in one mission work and during his journey in one place in Maharashtra State at the time of two'o clock early morning there was happening one encounter and at the same place he was martyred there.

And in that night his father was walking in the courtyard of the Central mosque of Shujia Charminar in restlessness and worry and he was saying Abdullah was leaving from this world. When this news reached into the court of the King of Nasirdoulah of Hyderabad then he was reached to see him by riding on his horse.

At the fourth day the news of martyrdom was reached to Hyerabad and spread in the city and which was confirmed the restlessness of Hadrat Shujauddin Sahib.

There was a severe demand of learned persons in Hyderabad to bring back the dead body from Maharastra State to Hyderabad city, but the

martyred was buried in the place in Maharashtra State after two days of martyrdom. When there was too much demand of the learned persons in the city, then Hadrat Shujauddin Saheb was given his permission to bring back his dead body from the burying place in Maharashtra State and during this arrangement one month was passed over and when the grave was opened and it was surprising to see that corpse and shroud are fresh and clear in the pure condition and due to fragrance from the grave all areas were scented there.

The dead body was brought to Hyderabad city and his father Hadrat Shujauddin was prayed funeral prayer in Makkah Masjid.

He was well known as a perfect, pious person of his time and his endeavours and miracles were well known, many centuries ago in India for the propagation of Islam and he was greatly successful there and he got a great position in India especially in the South of India. The details of his biography record are available in many histories of Hyderabad. The names of his two sons are as follows.

1.Hadrat Hafiz Syed Daim Quaderi

2.Hadrat Hafiz Syed Mohammed Qaim Quaderi

As present custodian of his shrine is Hadrat Syed Ibrahim Pasha Quaderi who is the youngest son of Hadrat Shujauddin Thani.

His final resting place and mosque are located on the road of Barhana Shah in the Eidi bazaar

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Hyderabad but he was also a great author of so many books, so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in Hyderabad region and who did many great endeavors for the preaching and propagation of Islam in Hyderabad and around it and there was no such personality during his time

Journey to other World:

The death anniversary usually will commence in the village Urs on 24th Muharram every year. The Urs (death anniversary) ceremony is being performed by the trustees of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

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34. The biography of Hadrat Shah Mohammed Saudagar Sahib

Name

His name is well known and famous as Mohammad and his Alqab (epithets) is well known and famous as Shah and but his great fame and popularity are attached with his poetic name Saudagar. He was a great learned man and Sufi person of his time. Hazrat Shah Mohammed Saudagar belongs to the 24th direct descendent of Hadrat Abu Baker R.A., and he was perfect in the spiritual knowledge and which is evident from his books.

He was a disciple of Hadrat Mir Ghulam Hussain Ahmed and who was well known as Hadrat Mirza Sardar Baig Sahib. His father Hadrat Shah Abdul Qader Siddiqui and who was a great learned man and great Sufi

person of his time and who was included among the companions of King Aurangzeb Alamgir of Delhi and he was visited Kashmir and he settled down there.

Blessed birth and Education

His blessed birth has taken place on the 6th Rajab in the year 1276 Hegira in Nal Bazaar lane in Bombay city. He has visited Hyderabad in his early age during the period of King Mehboob Ali Khan and in the beginning, he was busy with sales of Kashmir garments in Hyderabad and then he was settled down in lane Mehboob Shahi (Petla Burj).

His early education and training have completed under the direct supervision of his teachers and whose details are mentioned as follows.

Since an early age, he has been much interested in the following knowledge.

1.Knowledge of wisdom

2.Knowledge of the tradition

Moulana Abdur Rasheed, Maulavi Abdul Karim Bajodi and teacher of exegesis of Quran Moulana Abbas Ali were very famous at that time in Hyderabad. He was becoming a disciple of Moulana Sardar Baig Saheb at the age of 17 years. He has completed recital and endeavours , mystic knowledge under the direct supervision of his spiritual master.

As per instruction of his Sufi master, he has discontinued commercial activities and he was engaged in the completion of mystic knowledge. He has done hard endeavours and mystical exercise for a period of 13 years and he has avoided eating the meat of the animals. Due to the kind attention of the spiritual master he has completed the mystic initiation and knowledge about the attributes of the names of Allah .

The total number persons who become his disciples upon pledging on his hand were more than 300,000 persons all over the Indian sub-continent.

During the year 1310 Hegira, after the demise of his spiritual master Hadrat Sardar Baig Sahib he has seen Hadrat Khwaja Gharib Nawaz Ajmer by revelation and due to his kind favour and attention and he has paid attention towards him and he instructed him to visit his mausoleum in Ajmer. So he has visited Ajmer and there Khwaja Sahib favoured him with the benefits of spiritual support and he addressed him as Shah Mohammed.

He used to participate in the annual Urs (death anniversary) of Hadrat Khwaja Gharib Nawaz in Ajmare where there will be available for him one seat of honour in Sama Khana (listening house). Upon finishing of the Urs ceremony (death anniversary) at Ajmer he used to visit Delhi where he will use to visit the mausoleums of Hadrat Qutubuddin Bakhtiari Kaki, Hadrat Nizamuddin Auliya, Hadrat Nasiruddin Chirag Delhi, Hadrat Kamaluddin, Hadrat Sheikh Kalimuddin Jehanabadi and Hadrat Moulana Fakher and also he has visited the mausoleum of Hadrat Hafiz Mohammed Ali Khairabadi and Hadrat Nizamuddin Aurganabadi number of times. In last due to the star of his luck when it was shined to such a great extent and at that time when he has seen the last prophet of

Allah two times by revelation and this event he has explained in poetry and its translation and interpretation is as follows.

There will be such look in such light so the eyes will be closed

And in it finding the love and graceful look of the last prophet

He was a great lover of his spiritual master also he was a lover of the names of Allah and on which there will be easy to act upon them. The attribute of love which is required to get into the world. To get any attribute of the personality and in other words is to get the personality. So it is to get the attribute of love and which is easy and effortless and which can be obtained by the love of the spiritual master easily. In this matter, he says in poetry and its translation and interpretation is as follows.

He is a such trader who has sacrificed his soul and

Who got magnificence of Allah on the face of Mir Mirzai

His experience of knowledge and ability of spirituality which can be found by the readers of his books. Nevertheless his one disciple Mavlavi Muhaib Hussain who was teacher of women's education and who was died on 5th Jamad Awwal in the year 1348 Hegira and here to mention his reference is proper as he was a great teacher and also he was among learned person of knowledge of manifest and innermost and who has

written many books on Sufism and he has translated the book Quran in poetry and he has written exegesis of Quran and has given book's name 'Masnavi Asrar Quran' and which is a great master piece work which will leave great effects upon its readers and so, for this reason, this book should be read and understood for this reason.

During the year 1913 Mavlavi Muhib has written one book for the instruction of his spiritual master Hadrat Saudargar Sahib 'Musdas Touhid' and at that time Hadrat Saudar Sahib was staying in the mosque of Alamgiri in Tadban lane and the shrine building of Khaja Phadi was under construction there. The translation and interpretation of some lines of poetry from the above book are as follows.

But he is Shah Mohammed and who is perfect spiritual master
 Whose knowledge and mystic exercise which is world renown
 Nobody did not go empty hands from his door of benevolence
 The veil of magnificence opened and he was met with the truth
 If you want to see the truth and if so, you have a desire for this
 Then go and see in the mosque who is sat and available there
 He is in Tadban and he is evident there on the high place
 It is known as the Khaja mountain or as well known Khaja hill
 There is find one pious person and lover and saint of Allah
 If you are lucky then going and become a disciple of him

To search of Allah, which is the desire of learning persons

If you cannot find Him, then all your life will become spoiled

It is also necessary here to mention the opinion and the connection of Moulana Mufti Noor Zia who is well known as Nawab Zia Yar Jung with him and who has passed his opinion about him which is as follows and as the above person of knowledge is well known among learned persons and whose criticism is much valued as well as hard as per his perfection of knowledge and excellence. So for this reason, unless he will not know about the perfection of knowledge of anybody fully and if there will be no satisfaction in this matter then he will not give an opinion and certify for this reason about details of knowledge and wisdom of any person.

So Nawab Zia Yar Jung has said to Mavlavi Masood Ali Mahvi that “When he was learning with Mavlavi Abbas for exegesis of prophet’s traditions and at that time Shah Mohammed was his classmate there. At that time he was much interested in Sufism than Fiqh (Islamic law) and exegesis of the traditions of the prophet. At that time as far as I know the fundamentals and knowledge of Sufism which were known by Shah Mohammed but no other Sufi persons among them did not know with them such knowledge of Sufism. Even though he was a person of mendicant class and Qalander (dauntless) type but in spite of this he used to follow Islamic law strictly and he used to instruct specially the same to his disciples in this matter. During his serious illness also, he did not use to leave his congregational prayers. In the Sama (ecstasy) meetings also he used to take care about prayer timings. He has much interest in ecstasy meetings. During the condition of ecstasy usual, there was found too much effect of ecstasy upon him. Some time it was also happening

that the condition of ecstasy was very severe upon him and it has become such that and it seems that his soul will leave his body. So for this reason upon hearing the poetry of Hafiz Shirazi and Kabir, there was prevailed such severe condition of ecstasy upon him for many hours. Also upon him, there was prevailed a strange condition of engrossment due to hearing of the poetry of the above poets which is mentioned as above.

It is an obligation upon the Salik (especially for a Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and is also known as a Salik (Arabic: سَالِك). A mureed is an initiate into the mystic philosophy of Sufism) that to ignore the condition of criticism and take care of this matter about its application.”

He was a poet who has had Diwans (collected odes of the single poet) poetry of Persian and Urdu languages. He was a poet of Urdu Persian and Arabic as well as he was writing poetry in the Hindi language. His Diwans (collected odes of the single poet) are full of secrets and knowledge of Allah and it especially is that in the Gazal's (odes) concluding couplet which is not there in which there is not mentioned devotion to his spiritual master Hadrat Sardar Baig Sahib.

In the year 1892 after the demise of Hadrat Sardar Baig Sahib, he was used to be present at the monthly meeting of Fateha (opening chapter of the holy Quran and this recited as prayers for the dead) on every 13th month in the shrine building at Mahboob Shahi lane in Petla Burj in Hyderabad. Then after that on every 14th month, he used to conduct a monthly Fateha meeting of his spiritual master due to his love and devotion in his shrine building at Mahboob Shahi lane in Petla Burj. During the flood of 1908 in the Moosi river in Hyderabad his house and

shrine building as well his library was flown in the water of Moosi river and so for this reason in Tadban lane on the mountain where is mosque of Alamgiri is there in which he was stayed there and there he was constructed one grand shrine building and named it as Khaja Phadi in the name of Khwaja Gharib Nawaz of Ajmer and where he was started conducting monthly Fatah meeting for of his spiritual master and due to kindness and grace of Allah this meeting is being continued till date and in which large number of devotees and disciples used to participate in it. Because of his devotion to his spiritual master he used to conduct monthly meeting of Fateha and this devotion showed such a great miracle that he has left this mortal world at the age of 90 on the 14h Ramazan in the year 1366 Hegira corresponding to First August 1947 and he was buried in a special room on the Khaja Phadi. Till now his monthly of Fateha is being continued due to the kindness and grace of Allah. His annual death anniversary used to be performed every year on 13th and 14th Shawwal month because due to holy month of Ramazan, the meeting of Sama (Ecstasy) is not conducted.

He has written many books on the subject of Sufism in the country's national language Urdu in Nizam's State of Hyderabad. But his first book Al-Wajub he has written in Persian language and this book's translation has been published in the Urdu language.

The details of his books are as follows.

1. Al-Wajub 2. Wajda al-Wajud 3. Eyan Thabita 4. Fana Baqa 5. Mahud Asbat. 6. Ghebat Wa Ghairat 7. Noon Wa Qalam 8. Qatrat 9. Naftat Rahmani 10. Al-Qalab 11. Sahu Wa Sakar 12. Qabz Wa Basit 13. Ghaib Wa Huzur 14. Nafas 15. Sharah Fatus al-Hukam.

During this year his Urs annual anniversary was conducted on 11th and 14th July 2016 corresponding to 20 Shawwal 1437 Hegira.

The Urs (death anniversary)

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 11 and 14 July 2016 corresponding of 20 Shawwal month of the Muslim calendar at the famous shrine (Dargah) in Khaja Phadi Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so, in brief, he was a great Sufi saint and as well as a famous author of Islamic books of his time in the Deccan region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavors for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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35. The biography of Hadrat Syed Shah Khamosh Sahib

I am honoured to write the biography, details of my ancestor Hadrat Khajwa Syed Moinuddin Hussaini alias Hadrat Syed Khasmos Sahib.

Even though his books of the Diwan (collected odes of single poet) of poetry were published at many native states of India in Hyderabad, Punjab, Amroha and in Moradabad and in the above places it was published, his Diwan many times in which there are found many printing mistakes but those books of poetry were still out of stock and are in running in shortage. I have corrected mistakes, and did explanation of the exegesis of Quranic verses and sayings of the last prophet of Allah in the above poetry book and after this edit work printed the book of Diwan.

His holy birth took place on 4th Rajab 1204 Hegira in city of Mohammabad Bider and his father was a famous Sufi master of the Chishti and Nizami Order and it referring to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك) and his name was well known

as Hadrat Khajwa Syed shah Meeran Maqдум Hussaini alias Hussaini Peeran. There were three brothers of Hadrat Syed Khasmos Sahib and the details of his brothers are as follows according to the age group.

1. Syed Shah Peeran Hussaini
2. Syed Shah Wali Ullah Hussaini
3. Syed Shah Ali Hussaini

His ancestors

Hadrat Syed Shah Yousuf Hussaini alias Shah Raju Qattal Hussaini whose mausoleum is situated in Quladabad Sharif and whose elder son was Syed Shah Hussain alias Hadrat Khaja Chandan Hussaini and who was caliph of Hadrat Chiragh Dehlavi and the lineage of Hadrat Shah Khamos is belonging to his sons.

The above saint's younger son's name is well known as Khaja Bande Nawaz Gesu Daraz Mohammed Mohammed Hussaini on whose mausoleum people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa'dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

One day when Hadrat Shah Khamosh was playing outside of his house along with friends of age mates and at that time one pious person and whose name Bands Ali Majzub Shah was passed from there and he was watching him while playing with the boys and he told him "You are tiger

and you are playing with jackals. ” And he was given to him the salt package which was tied in cloth.

So after this event there was over powering of fondness of Allah upon him. And there were affection and fondness of truth so he began searching for the truth which was increased by him. His interest was began in endeavours and daily recitals as well as invocation of Allah. So for this reason he asked permission with his elder brother Syed Peeran Hussaini Sahib for the journey. So his brother was provided him one horse and fellow disciple for his journey. Before this journey, he has spent some time in the loneliness.

As per line of the poetry of Hafiz Shirazi that “ His habit was upset with the wine so he does not know what is meaning of the colorful prayer mat and who is the spiritual guide and with wine he does not know which type of wine it belongs.”

Upon covering one destination from Bider, he was handed over the horse to his spiritual fellow disciple and in his thoughtfulness he was reached to the destination by foot journey and visited the mausoleum of Hadrat Khaja Moinuddin Chisti in Ajmare city. And for many years he was there in Ajmare in his attention and endeavours towards there in the mausoleum of Khaja Gharib Nawaz. He was received command by the Sufi master of the subcontinent Hadrat Khaja Moinuddin Chisti to proceed towards Punjab State and he was instructed to go Manikpur where his favour of fate is available there with Hadrat Hafiz Musa Sahib so he should approach with him and get favour from there. So for this reason Hadrat Shah Khamosh Sahib was reached in Punjab by covering the long journey by foot.

When he reached there and he was found one pious Sufi master and he was among a large number of his disciples there and that holy

personality saw Hadrat Shah Khamosh Sahib then he immediately put his head on his foot and told him he was sent towards his Mashaiq (learned person) and your master is better than himself. So for this cause all disciples were upset and worried in this matter and asked him who is this young gentleman.?. He said before them that “ He is Sadat (descendant of the prophet’s family) from Deccan (South India) and he was sent by Hadrat Khaja Moinuddin Chisti and who is in search for his purpose. This young gentleman is by birth a person of Velayat (sainthood) and he was sent for the completion of stages of truth of manifest and innermost.”

Before reaching of Hadrat Shah Khamosh Sahib to Manikpur which is in Ambala district Hadrat Hafiz Musa Sahib was seen Khaja Gharib Nawaz in his dream and who told him that his son is coming towards him so take towards him.

Hafiz Musa Sahib was wake up from his dream and he was given instruction to all disciples and persons who were present in the shrine building to go and welcome the young gentleman who was sent by Hadrat Khaja Moinuddin Chisti. So all should go to the village Majary which was two miles away from Manikpur and pay him respect and bring him from there. So many groups of pious caliphs and disciple went to welcome Hadrat Shah Khamosh Sahib to village Majary and all were honoured him and took him in the circle of invocation of Allah and took him in the presence of their spiritual master in Manikpur.

On the other side Hadrat Hafiz Musa who was standing at the door of the shrine and waiting for his arrival there. Upon his arrival, he embraced him and all the persons who present there were began weeping. He was granted a special room to stay for him in the shrine building. He was given special respect and status than general disciples

and special caliphs and he made him a disciple and so in this way he was entered into the fold of the chain of Sufi master in Manikpur. Upon his hard endeavours and tasks he was given him caliphate and permission.

As per the old system when the custodians of Hadrat Shah Khamosh Sahib from Hyderabad when used to visit Manikpur shrine, then all disciples and persons of the shrine of Hafiz Sahib and village people used to gather two miles away from Manikpur in village Majary in the circle of invocation of Allah to welcome the custodian from Hyderabad and taken them to shrine of Hafiz Sahib in circles of invocation of Allah.

In one biography of Hadrat Shah Khamosh which is 60 old printed in which it is mentioned one event that “ Maulvi Amnat Ali, who is the caliph of Hadrat Musa Hafiz heard by his master that Hadrat Shah Khamosh is in his chain and as per favours he is like Hadrat Niazmuddin Auliya Thani and he will be very generous and due to his favours of innermost and manifest (Zaheri) and these benefits which will be get available to the people India and Deccan.”

One another caliph of Hadrat Hafiz Musa said “Moulana Mir Hafiz was seen in the dream Meeran Bhiki Sahib who was the great grandfather of Hadrat Hafiz Musa Sahib who tie-in turban with his hand on the head of Hadrat Shah Khamos Sahib. In the morning he wakes and he was explaining his dream with his master Hafiz Sahib then he was told him that “ There is no surprise as Meeran Bhiki Sahib is tying turban on his head as he accepted one in the shrine of Hadrat Khaja Moinuddin Chisti and who got favour from there and he is messenger from that place.”

In city of Rupad Sharif in which the mausoleum of the spiritual master of Hadrat Hafiz Sahib is there and which is located some miles away from Sarhind and where the room of Hadrat Shah Khamosh Sahib is

there and which famous even today for the fulfillment of desires and wishes of the person who visit his room there and in that room Shah Sahib used to busy in the invocation of Allah and daily recital and endeavours there.

It is made available the information in many biography, books and history books that in invocation of Allah and recitals, Hadrat Shah Khamos was much connected with his breaths and for this reason even one of his single breath was not pass without invocation of Allah and recitals. For this reason, for a period of 30 years he did not talk with anybody and even by sign he used to talk very less.

Hadrat Syed Amant Ali Katgori and Syed Amant Ali of Amrohi said that “ One day they were standing at the door of room of Hafiz Sahib and at that time large number of people of chain were present there and Hadrat Hafiz was tying up turban of the caliphate on the head of young gentle man Syed Moinuddin Hussaini and awarded him the status of Qutub (highest cadre in spiritual pivot at axis) of Deccan (South India) and had instructed him to stay in Amroha till his life period and used to visit him from there in every one month or two months time and after his demise to go and stay in the Deccan as per instruction of Hadrat Khaja Moinuddin Chisti and who was awarded him the status of Qutub of Deccan region. His spiritual master has been filled his chest with the knowledge of innermost and manifest and revealed upon him all truths. ”

While going to Amroha he stayed some days in the Delhi and he stays in the Delhi has become well known to all people there. The Mughal dynasty last King Bahdur Shah Zafar was paid visit him, he was presented his 21 gold coins to him as his offering. After this he was staying some period of time in Amroha and Allahabad and in these two cities his mosques and shrine buildings are well known and famous

among the people in the above cities. In Chandpur, Merat, Amroha and in Allahabad there is a large number of his disciples are available there. From Moradabad he went to visit village Garali, Chandpur, Mansourabad and he was staying there for some short period of time. For some period of time he was given instruction of teaching and preaching to his fellow disciple Ghulam Ali Shah in Amroha. In his absence, he was become in charge of a circle of invocation of Allah and teaching and preaching work there. He was staying for a period of one year in the mosque in Amroha and from there he was shifted to mosque of Balul Khan and in which he was staying for some years there and from there he was shifted in the street of Patwalon and where he was constructed one mosque and shrine building there and that mosque is still famous and well know with the mosque of Shah Khamos Sahib.

This event was happened one day and which is very well known and famous there that Amant Khan residence of street Katwai in Amroha was organized one function in honour of Hadrat Shah Khamosh Sahib and due to his devotion of the Sheikh and he was also arranged a meeting of Samah (ecstasy) and so for this reason large number people came over to his residence where was arranged for the meals to all persons and due to a large number of people's gathering he was worried and upset and due to face reading of Amant Khan the Sheikh of the time was able to know that his worry and asked him to take him at the place of Pakat (fried bread) and the Sheikh was covered platter of bread with his coverlet and put his Romal (handkerchief) on the cauldron of cooked rice and asked him to starting serving food to the people. Upon eating for all people with full satisfaction, but the food which was prepared was not used at all and it was looking that nothing was not used to serve the people from the cauldrons. Upon seeing this event there was news spread in the city of his miracle and all were surprised in this matter and many thousand people were becoming his disciples in Amroha city due to the above

event. Even today large number of disciples of his chain are available in that city due to the grace of Allah and he has stayed there in that city for a period of ten years and where he has performed many thousand miracle and supernatural events there.

Before the death of Hadrat Hafiz Musa Sahib, Hadrat Shah Khasmos Sahib, Maulavi Amanat Ali Shah, Maulavi Hussain Bakhsh was made palanquin to bring Hafiz Musa Sahib to Amroha from Manikpur and along with palanquin all the above persons went to Manikpur to bring him from there to Amroha. For this reason there was loud and cry in the Manikpur and the people who made loud and cry presented themselves in the presence of Hadrat Hafiz Musa Sahib and they have asked him not to leave from Manikpur. So for this reason Hadrat Hafiz Musa Sahib was entered in a palanquin and he sat there for some time and he was coming out of it and he was asked Hadrat Shah Khamosh Sahib to sit in the palanquin and he was given him instruction to go to Amroha and continue the teaching and preaching mission work there and in this way he sent all caliphates and disciples back to Amroha who have visited Manipur from Amroha.

36. The biography of Hadrat Bagmar Sahib

The mausoleum of Hadrat Bagmar Sahib has located at 3-kilo meters away from Mahaboobnagr city and his connection of great devotion and pledge with Hadrat Syed Shah Abdul Rahman Hussaini of Koil Kunda and who was the grandson of Syed Shah Chanda Hussaini of Gogi Sharif. And Hadrat Syed Shah Asad Allah Hussaini Sher Sawar is one among caliphs and the disciples of Hadrat Syed Shah Abdul Rahman Hussaini, and among general, persons, he is well known and famous as Hadrat Bagmar Sahib. His ancestors and elders belonged to the country

Syria. So, for this reason, he was born there. For the preaching and propagation of Islamic mission in India he was migrated to Delhi and from there he was arrived in Hyderabad city and from there he was arrived in Koilkinda and after living for some period of time there he was arrived in Palmur (Mahboobnagar city). And at that time in the Deccan Kingdom of Hyderabad Nizam Mulk Asif Jah first was ruling there, and regarding village Palmur there is coming old tradition that it was included Bugya Smano Lokai Palli and which is 4-kilo meters away from Narayanpet (former taluq Makhtal).

Hadrat Bagmar used to go 4-kilo meters away from Palamur in the mountain of Chakki and in the adjacent mountains and he was used to spending his time there in the engagement of meditation. He was doing such hard endeavors in meditation and worship that so, for this reason, all grazing animals, beasts and birds of the jungle were becoming close by to him and so he himself used to ride in the jungle area on the tiger. In the above mountain areas, he was used to living along with his disciples and servants in the jungle area. This area was surrounded by thick forest in the jungle. It is possible that he was killed, any tiger in the jungle so for this reason he was becoming well known and famous as Bagmar Sahib.

Hadrat Sher Sawar has left this mortal world on in the year 1780 and he was buried in the mountain area in the jungle where he was used to reside generally there during his life time period.

His disciples and devotees have organized an annual death anniversary. As there is not available correct date of his death so there is coming tradition that in every year in the month of Shaban on the first Tuesday after Shabe Barat (15th night of Shaban) his annual Urs (death anniversary) is being celebrated.

The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the above date of Muslim calendar at the famous Shrine (Dargah) in Mahbubnagar city every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. His grave is in Mahboonagar which is famous even today for the fulfillment of desire and wishes of the persons who visit his grave.

Conclusion.

To write about this great Sufi saint and great preacher is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great Sufi master so, in brief, he was a pious personality of his time in the Deccan region. As for a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavors for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

As per research and history record it can be said that he was among pioneers of Sufi masters who was migrated from foreign countries into the Deccan area and who started teaching and preaching of the Islamic mission in the old Deccan area and due to his hard endeavors and efforts large numbers of people accepted the religion of Islam in the olden days in the Deccan area.

37. The Biography of Hadrat Pir Ghousi Shah Sahib

The land of Deccan is famous for producing famous men and also in which treasure of many kinds of persons of knowledge and skill are buried. In the land of Deccan Hadrat Ghousi Sahib is resting and who developed knowledge of Touhid (unity of God) and Sufism to its great level of excellence with the help of his discourses and writings and he was busy in this work till end of his life.

He was born on 16th Zil Haj in the 1340 Hegira year on a Sunday morning and he was passed away from this world on 4th Shawwal on Monday corresponding to the year 1953 at the age of 63 years. About his excellence of manifest and innermost Pakistan's famous learned personality Moulana Abdus Samad Sahib Saram, who was studying at the University of Deoband and in the Al-Azhar University Cairo in Egypt and who was given his opinion which is as follows.

“ I have not seen such a great learned person of the books of Sheikh Akbar and Moulana Rum. For the different issues of Sufism he used to explain in the very easy manner and due to this reason wisdom will be surprised in this matter. He was used to study every issue closely. The level of effect of his speeches was such that there will be such great effect just like fire outcome in the crowd in his assemblies. I never think the logic of miracle on the piousness of the person, but he was posses such excellences and usually such great effect will be there at the heart of the persons present in his audience. In his company the special thing which will be revolves is the issue of Wahdit al-Wajud (unity of existence). There will be a good effect in his meetings. And also about this issue there will be new revelations which were available in his

assemblies. In him there will be found all noble characters of the last Prophet of Allah.

In his meetings of teaching and preaching were there about following matters.

1. Shariat (Islamic law)
2. Tariqat (mystic way of life)
3. Touhid (unity of God)
4. Sufism

Due to his hard endeavours the chain of Ghousia Kamalia was reached in many Islamic countries. Also in India and Pakistan and in other foreign countries the followers of this chain were spread and in distant lands and as well as in other places. In his devotees there are available following category of personalities.

1. Ulmea (learned men)

2. Mashaiq (venerable)

3. Highly educated persons

After the demise of Hadrat Ghousi Shah Sahib, his son was becoming his successor and caliph and whose name is Hadrat Sahwi Shah Sahib and who performed the duties of successor and caliph for a period of 26 years successfully and was also completed the teaching and preaching mission.

Now a day on his crown of teaching and preaching his grand son Moulana Ghousi Shah Sahib is busy and performing his duties on the perfect basis since long period of 36 years. He is performing duties of the caliph and the works of the shrine as well as the teaching work in Hyderabad and around Hyderabad.

The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 4th Shawwal of Islamic calendar at the famous mosque of Karimullah Shah in Begum Bazaar in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was the famous Sufi person and Sufi master of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

He wrote many books on the subjects of Sufism and on the other subjects and which made him famous and well known and these treatises accessible to Indian and Pakistan scholars and played a major role in influencing later mystical thought.

Books.

1. Noor al -Noor

2. Kalmia Tayaba

3. Maqsad Bait

4. Tayabat Ghousi

5. Mait Ila

6. Falah Muslim

7. Kanaz Maqtum

38. The biography of Hadrat Sahwi Shah Sahib

The city of Hyderabad due to sacred personalities is called the center of the pious person. Among such holy personalities Hadrat Sahwi Shah is one all of them and who is so much famous and well known so there is no such personality available in the history of the Deccan. And who was born this mortal world on the sixth Rajab in the year 1345 Hegira

Islamic year corresponding to 23 February 1923 on the Friday. And he has left this earthly world at the age of 56 years on 18th Jamad Thani in the year 1399 Hegira year corresponding to 15th May in the year 1979 on a Wednesday night.

His father Hadrat Ghousi Shah named him as per invisible advise and divine inspiration of Hadrat Sheikh Akbar Mohiuddin bin Arabi as Ahmed ibn Arabi Sahwi and later he was becoming famous and well known with name of Hadrat Sahwi Shah in Hyderabad and in all over Indian Sub-continent and as well as in throughout of the world. He was perfect and had good knowledge of the following.

- 1.Knowledge of Quran.
- 2.Knowledge of Hadith (sayings of the last prophet of Allah)
- 3.Fiqh (Islamic law).

His books became famous throughout the Islamic world and the details of books are mentioned as follows.

- 1.Tashriah Tarjuma Quran (Translation of Quran)
2. Parwar Tafsir (Exegesis of Quran part-wise)
- 3.Kitab Mubin
- 4.Bidat Hasna
- 5.11 Majalis
- 6.Akas Latif
- 7.Usul Din

8. Mauj Hawa

9. Translation of chapter of Quran Alam Tara and Wanas in poetry

10. Ramadan and Roze

11. Sair Abdidat

12. Khun Pare

13. Taqasdu Shair

Hadrat Abdul Majid Daryabadi and Hadrat Abdullah Sahib has praised him too much for his book Tafsir (exegesis) Quran. As his above books gained too much popularity and, but also there are many other books are well know and famous which are mentioned as follows.

1. Bidat Hasna

2. Jawaz Fateha

3. Jawaz Melad

4. Ya Mohammed Kahna Ya Ghouse Kahna Jahiz

And the above books have been published with different names. Also, his last book Istat Alim Ghaib and this book were published with different names and has become most popular. The book which was written by him 38 years ago Rad Munafiqat was becoming famous and popular in the world.

Hadrat Sahwi Shah Sahib for the fulfillment of a condition of argument has sent his letters and statements to the big powers in the world in this

matter and he has pointed them in his letters the mistakes and faults done by them in the world. So in this way, he has fulfilled his right and duties properly and did work properly in the best possible way.

His number of disciples range is very wide and spread in India, Pakistan, America, Africa and Saudi Arabia.

The following personalities have been appreciated his Islamic endeavors and writing of important his Islamic books.

1. Moulana Abdul Majid Daryabadi
2. Moulana Abdus Samad Saram al-Azahari
3. Semab Akbar Abadi
4. Moulana Niayaz Fatehpur
5. Moulana Abdullah Shah Sahib
6. Moulana Badshah Hussaini
7. Hadrat Rashid Pasha

During his life period, Hadrat Sahwi Shah has appointed his successor and given caliphate to his son Maulana Ghousi Shah and authorized him to accept pledges from the disciples. He was given him special knowledge of Quran, Hadith (saying of the last prophet of Allah), Fiqh (Islamic law) as well as he was given him some other special knowledge.

After the demise of the sun of knowledge of the Deccan Hadrat Sahwi Shah, Hadrat Ghousi Shah was fulfilling his duties and his work as well his endeavor of teaching and preaching of Islamic knowledge among the

people for a period of 37 years in Hyderabad and around Hyderabad and in many other places continuously and un-tiring in the best possible way .

His grave is famous even today in Masjid Karim in Begum Bazaar lane for the Fulfillment of desires and wishes of the persons who visit his grave there and this mosque, which is built by his grandfather Hadrat Karim Allah Shah and beside of his grave Hadrat Ghousi Shah and Hadrat Karim Allah Shah are resting in their graves there.

In short, his life since the beginning till ending was spent successfully in the love and affection of the Lord of the world and last prophet of Allah

39. The Brief biography of Hadrat Sayyadi Machli Wale Shah Sahib

He was well known and very pious person of his time. His name is Hadrat Kamal Allah Shah Sahib and but he was famous and well known by the name of Hadrat Sayyadi Machli Wale Shah Sahib. In the area of Secundrabad for his livelihood, he has opened a shop for selling dry fish and provision store of food grains.

He was pledged with Hadrat Syed Sultan Mahmud Allah Hussaini who was left this world in the year 1311 Hegira Islamic year and he was shifted from Secundrabad to Kachiguda street and he was constructed one grand shrine building with the name of Sarai Ilahi Chaman and from where his favor and good turn of manifest and innermost were began spreading. So, for this reason, most famous and learned persons as well

as perfect Sufi persons of the time and royal title holding persons used to present in his shrine building by folding their hands there. In the unity of God and existentialism, his color was similar and matching with the Islamic Shariah law.

His hands of favour and kindness were always open and he was used to benefit somebody by his prayer and to another person by his act of kindness and even the King of Hyderabad State Nawab Mir Usman Ali Khan was requested him for his prayer and Allah was kind enough to him that He was accepted, his kind favour of prayer in this matter and King of Hyderabad due to kind prayer was able to get return back some of his lost areas.

He left the mortal world on the 29th Rabi Thani in the year 1315 Hegira. He was buried in a mausoleum near of Ilahi Mosque in the grave yard of Sarai Ilahi in Kachiguda street Hyderabad.

His mausoleum is in Kachiguda Street, which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

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40. Biography of Hazrat Syed Sadullah Hussaini Qaderi Bada Phad



The holy grave of Hazrat Syed Sadullah Hussaini Quaderi Bada Phad.

Hazrat Syed Ahmed Quaderi alias Syed Sadullah Hussaini Quaderi's holy grave is located in Jalalpur estate's desolate jungle area on a big mountain and for this reason the general persons called him as Sahib of Bade Phad. The persons of devotion, who vow used to visit his mausoleum from far away places along with family members and children and spend huge expenses and come there in the jungle and in the wilderness area without any fear and danger there and they stay there for 2-4 days and perform their vow and offering and return back from there. Except rainy season daily many thousand persons used to visit the mausoleum and sacrifice many hundred goats there. There they will be performing their offering ceremonies with much devotion on the large scale.

It is said that he is most majestic personality and his spiritual powers and miracles are many which are in observation of the persons day and night there. Among his devotees there is a large number of non-Muslims than the number of Muslim devotees and who perform their offerings with very much devotion. Mohammed Aminuddin who was vice president of the Estate of Balkonda in the year 1262 Heigra and who was written in his one verse in which he have mentioned many of his great qualities.

Hazrat Syed Sadullah Hussaini was a great holy person of Allah and he was God fearing and very pious person of his time. He was posted as an agent of the Estate Owner of Balkonda village. It was said that in those times there was no rainfall for the period of 2-3 years and for this reason there was prevailed severe drought condition in Balkonda village and all populations were facing difficulties and problems due to this reason. He showed his good character in such condition and for a period of two years he did not collect land revenue from the villagers and he was used to engage in the service of the mankind always. The Estate Owner was started atrocities for the collection of land revenue and at last he sent a group of Arab guardsmen for the collection of the land revenue in Balkonda village. Upon hearing this news he left alone from Balkonda in the night and began to stay in the jungle area and in the wilderness. It is right that the friend of the generous persons is Allah. Even the people searched for him very much, but they were not successful to find him in the jungle area.

100 years ago on this place there was no such population, ways and roads were there and there was a dense jungle of Jalalpur which was famous for the forest and dangerous animals. And so its name was becoming famous as Khuni Jalalpur. In that jungle there is a mountain and which has seven categories in it and he went to the top peak and he

was hidden there and due to his spiritual powers one milk selling woman due to her devotion used to supply him milk daily secretly on his mountain resort. In this way a long period of time was passed away and one day that woman has informed him that some persons came there in his search. Upon hearing this news he was entered into the earth in the living condition. His milk supplier woman also taken protection with him there. Syed Ismail Zabihullah Shah Chisti caliph of the Hazrat Watan Sahib who also mentioned this tradition that he was a pious personality and who left from Balkonda and went to Jalalpur and he was populated that area which will be available till the day of judgment.

His great miracle is that in this dangerous jungle many million people will get felicity by entering into the jungle area without any fear and danger here.

The (Urs) death anniversary usually will commence for six days with sandal ceremony and in Jalalpur on 11th -16 Rajjab of the Muslim calender every year. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

Reference book :

“Tadhkira Mubarak Syed Sadullah Hussaini Quadri Bada Phad”

By Mohammed Ali Khan Naqshbandi Chisti Quadri.

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41. Biography of Hazrat Shah Qamos Sahib in one page

Among the heirs of the prophets, he was well known and famous pious personality who belongs to Deccan area and from his favour of knowledge and spiritual influence which was greatly benefitted all of the world and still there is great benefits is being available to the world in the present time. The pious personality's name is Syed Shah Moinuddin and well know as Shah Qamos and who was Qutub (highest cadre in the spiritual pivot at axis) of his time and who has spent all his life in the teaching and propagation of the knowledge of manifest and innermost.

So, in brief, he was Qutub (highest cadre in spiritual pivot at axis) of his time in Deccan (South India) region and who did many great endeavours for the preaching and propagation of in South India and North India and around it and there was no such personality during his time in a Tariqa (spiritual way) of Sufism.

Blessed birth

Hazrat Shah Qamos blessed birth was taken place in the 1204 Hegira year in Bidar city and which is well known as Mohammedabad at that time and his father was master of chain of Chisitya Sufi order and as well as well known learned person. He was much interested in advises and instructions especially which are available for Taleb (students) and it refers in a Tariqa (spiritual way) of Sufism. .

His ancestor Hazrat Shah Raju Qattal Hussaini Sahib and whose

mausoleum is situated in Khuldabad in Aurangabad. Hazrat Shah Qamos Sahib has spent his whole life as a bachelor person. There was find always a veil of coverlet on his face and he will not use to look anybody by turning over his eyes or also he did not look into the eyes of any person and in his life period, he used to live in the condition of silence.

Hazrat Shah Qamos has left this world on the Monday on 4th Ziqad in the year 1288 Hegira. A large number people in Hyderabad participated in his funeral prayer in Mecca mosque. Hazrat Shah Qamos was a great pious personality and holy person of his time who has worked hard and did endeavor for the strengthen of religion and its faith and he has also done great struggle and hard endeavor for the development of shrine system in the Deccan area as well as in North india . He was much interested in the poetry and which he has used for the expression of his deep love of the holy prophet and knowledge of revelation. In his poetry, it finds the teaching and preaching of Sufism and spiritualism.

(Referec book : Diwan Shah Qamosh.)

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THE END.

